JOHN JACOB SCHERER, JR.:
A TYPE OF SOUTHERN LUTHERAN

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PREFACE

The purpose of this biographical study is two-fold: (1) to recover and reconstruct the life and personality of an outstanding Southern Lutheran clergyman and to consider his contributions to American Lutheranism as a leader in the United Lutheran Church in America and (2) to show that he is a type of Southern Lutheran in that he embodied many of the characteristics of Southern Lutheranism. The Lutheran Church in the South has been somewhat neglected in the literature of American Lutheranism and there are few biographical studies of the leaders of Southern Lutheranism. Not only is John Jacob Scherer, Jr., a leading Southern Lutheran clergyman but he is unique in that he embraced in his person much that characterized Southern Lutheranism such as involvement in social problems, a drive for Lutheran unity, and a firm confessionalism. By Southern Lutheranism is meant the Lutheran synods in the South which formed the General Synod of the Evangelical Lutheran Church in the Confederate States of America, the Evangelical Lutheran General Synod in North America, the Evangelical Lutheran General Synod, South, the United Synod of the Evangelical Lutheran Church in the South, and the Southern synods of the United Lutheran Church in America.

This paper would have been impossible without the help of Mr. Thomas Edward Camp, Librarian, School of Theology, University of the South, and the Library of the Lutheran Theological Southern Seminary, Columbia, South Carolina.

It should be noted that certain aspects of Dr. J. J. Scherer, Jr.'s, family life are omitted at the request of his wife.

CONTENTS

CHAPTER I. BIOGRAPHY AS AN APPROACH TO HISTORY 1

CHAPTER II. THE YOUNG YEARS 18

CHAPTER III. PASTOR OF FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH 46

CHAPTER IV. PASTOR SCHERER'S WIDER MINISTRY 120

CHAPTER V. LEADER OF VIRGINIA SYNOD 163

CHAPTER VI. ECCLESIASTICAL CAREER 234

CHAPTER VII. SCHERER'S THOUGHT AND THEOLOGY 269

CHAPTER VIII. SCHERER AS A TYPE OF SOUTHERN LUTHERAN ... 316

BIBLIOGRAPHY 399

I. BIOGRAPHY AS AN APPROACH TO HISTORY

Thomas Fuller (1608-1661), an Anglican divine and church historian, has articulated one of the most often quoted reasons for the study of history. He stated that "History maketh a man old, without either wrinkles or gray hairs; privileging him with the experience of age, without either the infirmities or inconveniences thereof."[1] The same thing can be stated in regard to the study of biography. Because of all the limitations and restrictions imposed upon us by our environment and our own peculiar circumstances one cannot have all the experiences of life and history, but one can share in the experiences of others by the study of biography. This opportunity alone should justify the biographer's work and the reading of biography.

In this paper biography is considered as a written account which seeks to record the actions and thought of a person and to recreate the personality of an individual life. The effort "to record the actions and thought of a person" is the research and reconstruction task of the historian, and the recreation of "the personality of an individual life" is the historian's work of integration and interpretation.

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[1] Quoted by Winthrop S. Hudson, Religion in America (New York: Charles Scribner's Sons, 1965), p. vii.

These two aspects of the biographer's work cannot be completely or absolutely separated, for interpretation determines, or at least influences, the work of reconstruction. The interpretative aspect influences what materials are selected to be included in the reconstructed life. Even the selection of the biographical topic is influenced by the writer's interpretative facilities. But in doing his work the biographer can make the separation, being fully aware that it is not an absolute but relative separation.

Biography is an aspect of history and as such follows the techniques and methodology of historical research and writing. The major difference from history is that biography is concerned with the individual while history generally involves ideas, events, institutions, and groups of people. Biography is not a discipline apart from history but is simply one way of doing history. There is a measure of truth in the statement by the Lutheran historian, Dr. Abdel Ross Wentz, that "biography is history written in the singular and history is biography written in the plural." The truth is in the clause that "biography is history written in the singular" because biography is historical research and writing treating the life of a single person. The latter clause of his maxim breaks down, however, because history is more than biography written in the plural; history deals with ideas, movements and issues which transcend collected biographies. History is more than biography written in the plural because history is more than the sum of its biographical parts. Most history will include some biography but history must also treat the supra-biographical factors involved in life.

The biographical approach to history and to church history is just one way of telling the story, but it is an approach sometimes neglected and unappreciated by church historians. Frequently church history is written in terms of theological development, forms of worship, geographical expansion, institutional polity, and educational practices, and the individual is overlooked or lost in the larger issues. A valuable part of history, and especially church history, is the lives of the men and women who developed the theologies, who carried out the expansion, who wrote the liturgies, and who designed the organizational structures. Dexter Perkins, in his presidential address to the American Historical Association meeting in 1957, said with regard to teaching history, but it holds true in writing history also:

> One of the major problems of successful teaching, I suspect, lies in the power with which the teacher is able to portray human personality.... Therefore, let us be sure that there are people in history. Let us make them live; let us share their triumphs and frustrations; let us know them.[2]

There are people in history, and the task of the responsible biographer is to "make them live" and to "know them." Furthermore, the biographer must make the people in history live for others; he must strive to enable his readers to know them.

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[2] Dexter Perkins, "We Shall Gladly Teach, "The American Historical Review, Vol. LXII, No. 2 (1957), pp. 301-302.

With regard to purpose and methodology the biographer is like the historian in that he wants to recover and reconstruct the past; the past for the biographer is the life of a person and the part that he played in the events and institutions of his time. Apart from any other values of historical research and writing, the biographer is concerned primarily with recovering and reconstructing the past. The recovery and reconstruction of the past is done for its own sake without any desire to instruct, teach a lesson, or prove a point. Time keeps moving on and this present moment becomes the past, and so very often this past is forgotten. On the most basic level the task of the historian is to preserve the past. The first job of the historian and biographer is to recover the past and reconstruct it as faithfully as is possible. On the surface this appears to be a relatively easy undertaking, but this is not the case at all. The recovery and reconstruction of the past, and consequently its preservation, is fraught with multifarious difficulties.

In the first place the past itself is not recoverable; the events of the past are gone forever, and the historian can never know the facts-in-themselves. For example, this paper deals with the life of Dr. John Jacob Scherer, Jr. (1881-1956), and Dr. Scherer attended the Fourteenth Biennial Convention of the United Lutheran Church in America at

Minneapolis, Minnesota, October 11-17, 1944.[3] This fact, however, is not available to the biographer; it is over and past. The fact of the convention and Dr. Scherer's attendance is completely unrecoverable. All the biographer has to work with are the Minutes of that Convention which are written information about the fact itself. This written information is the only source we have concerning Dr. Scherer's attendance at the 1944 ULCA Convention and it comes to us through the pen of the secretary of the United Lutheran Church in America. The point is that the past itself is not available to the researcher, all he has are reports about the past events. As Alan Richardson says:

> Doubtless in the sense of just "what happened" the facts are immutable, but in this sense they are just what the historian can never directly know. It is not the reality which the historian takes apart, but only "sources." He never gets at uninterpreted facts, "what really happened," because the uninterpreted facts-in-themselves constitute a noumenal reality which lies beyond the... [historian].[4]

But this does not mean that the historian and biographer cannot do their job. It simply means that their job is more difficult, that the sources are not the facts themselves, and that the historian and biographer must be critical in their selection and use of sources. All of the written reports about the past are not of the same value and they must be exegeted in regard to their authenticity. Two examples from this paper about Dr. John Jacob Scherer, Jr., should illustrate the biographer's problem with sources and how he uses them. A rather simple one first. On December 5, 1931, it was stated in the Richmond Times Dispatch that Dr. Scherer represented the United Lutheran Church in America at the World Conference of Lutherans in Copenhagen, Denmark, in 1929.[5] This same newspaper on November 18, 1934, stated that he represented the United Lutheran Church in America at the World Lutheran Conference in Stockholm, Sweden, in 1929.[6] Now this is a rather insignificant difference, but obviously the sources are contradictory on the location of the World Conference of Lutherans in 1929, and further research is required. The Minutes of the Second Lutheran World Convention give the location as Copehagen, and the "truth" has been recovered. This is the type of thing the historian must always watch for in doing his research since an accurate presentation of the past is his goal. Sources are subject to error and must be judged against other sources in order to arrive at the truth.

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[3] Minutes of the United Lutheran Church in America, 1944, p. 9.

[4] Alan Richardson, History Sacred and Profane (Philadelphia: Westminster Press, 1964), p. 191.

A second illustration in exegeting the sources is more complex and shows the need to read all the sources with a critical eye. Pastor Scherer was given an honorary Doctor of Divinity degree by his alma mater, Roanoke College, in

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[5] Richmond Times Dispatch, December 5, 1931, p. 1.

[6] Richmond Times Dispatch, November 18, 1934, p. 1.

1917, when he was only thirty-six years old. A story in The Lutheran of January 9, 1946, reports Dr. Scherer's reaction to the degree in these words:

> "Well," he said, "you know how things are; you don't really do anything to get one of these. I went there to college and when they made me president of Synod they were faced with the fact that a young punk was in the job."[7]

The last sentence reads as if Scherer was given the honorary degree after he was elected president of the Virginia Synod, but that was not the case. He did not become president of the Virginia Synod for the first time until 1920, but he received the degree in 1917. The point is that the sources are not infallible and they must always be read in the light of the "truth" already established.

In recovering and reconstructing the past the biographer strives to "tell it as it is"(was), to use contemporary terminology. This does not mean the same thing as scientific history as stated by the great German historian of the nineteenth century Leopold von Ranke, wie es eigentlich gewesen. To tell it like it was does not mean that the biographer can recover and reconstruct the life of a person exactly as it was; this is impossible. But it does mean that the biographer will strive to be as honest as is humanly possible. In his effort to be honest the biographer will not write a panegyric, eulogy or encomium. These are worthless as William Ellery Channing states:

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[7] "Personality Plus," The Lutheran, Vol. XVIII, No. 15 (January 9, 1946), p. 18.

> Most biographies are of little worth. They are panegyric - not lives. The object is not to let down the hero; and consequently what is most human, most genuine, most characteristic in his history, is excluded. No department of literature is so false as biography.[8]

In his attempt to be honest the biographer will not write a panegyric or try to apotheosize his subject, but will present him as the sources present him, "warts and all."

At the same time the biographer is not interested in debunking the person he writes about, attempting to show that his subject was a scoundrel. The biographer will present the inadequacies of his subject but will not over-emphasize them or make them the principle of the entire biography. The biographer wants neither to debunk nor to eulogize; he wants to avoid both of these extremes and attempt to paint the picture as faithfully as possible. Boswell said in regard to Dr. Johnson what seems to be true for all biography:

> And he will be seen as he really was; for I profess to write, not his panegyrick, which must be all praise, but his Life; which great and good as he was, must not be supposed to be entirely perfect. To be as he was, is indeed subject of panegyrick enough to any man in this state of being, but in every picture there should be shade as well as light, and when I delineate him without reserve, I do what he himself recommended, by both his precept and his example.[9]

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[8] Ralph Emerson Browns, ed., The New Dictionary of Thoughts (n.p.: Standard Book Company, 1961), p. 60.

[9] James Boswell, Life of Dr. Johnson, ed. by G. Birkbeck Hill & L. F. Bowell, Vol. I (Oxford: Clarendon Press, 1934), p. 30.

The biographer is to reconstruct the life of the whole man with all the shades and lights that characterize human life.

Not only does the biographer recover and reconstruct the life of his subject, but he "recreates the personality of an individual life," that is, he integrates his reconstruction and interprets the significance of the person's life. The integration and interpretation of the reconstruction helps to recreate the personality of the subject, and at this point the biographer is on even more tenuous ground than when dealing with the sources. As stated earlier, interpretation and reconstruction are not separate and distinct because interpretation influences reconstruction. Interpretation, however, is somewhat distinct from reconstruction when the biographer draws implications from the reconstruction and recreates the personality that emerges from the "facts." In other words, the biographer is not just a mere photographer using a mechanical camera to reproduce bare past reality, but he is an artist painting a portrait. In his research the biographer is more like the photographer, striving for objectivity; in his presentation he is more like the artist, moving beyond the mere collection of "facts" to the creation of a living portrait. Here the biographer's creativity and imagination enter, not to create "facts" or fabricate information, but to set the pattern of the subject's life and to arrange the material in a meaningful way. "The subject of a biography has to be resurrected, and this requires the creation of a distinctive pattern."[10] For example, in this paper Dr. Scherer's life could be presented in a rigid chronological fashion from 1881 to 1956, but this could be done by a computer. In lieu of this computerized approach the writer analyzed the results of his research and arranged the material in a fashion and order that highlights certain aspects of Dr. Scherer's life and personality. The biographer arranges the materials so that a portrait results.

In this paper Dr. Scherer's young years are dealt with first because his decision to enter the ministry determined the nature of the rest of his life. The next chapter as pastor of First English Evangelical Lutheran Church is central to the entire story because he always considered his pastorate as his main job. His life must be interpreted in the context of his pastoral function. The next chapter treats his work in his wider ministry to the city of Richmond, a work second only to the pastoring of First Church and really integral to it. After the two areas of First Church and Richmond his devotion was to the Virginia Synod of the Lutheran Church, and as a leader of the Virginia Synod he was projected into leadership in the Church at large. The next chapter treats briefly his thought and theology, not because his theology is insignificant, but because he was more of an activist than a theorist. This arrangement of the information about Dr. Scherer's life indicates the interpretation of the biographer. The biographer on the basis of his research creates the pattern of his subject's life and thus recreates the subject's personality. The biographer arranges the materials in such a way that different aspects of the subject's personality are accented. This is part of his interpretative responsibility.

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[10] Jacques Barzun and Henry F. Graff, The Modern Researcher (New York: Harcourt, Brace & World, Inc., 1962), p. 323.

In the area of interpretation the biographer also draws certain conclusions from the reconstructed life. He can deduce certain motives and personal priorities of his subject from the materials with which he worked. What a man considered most important in his life as expressed by time and energy devoted to it gives some insight into what motivated him. Dr. Scherer, for example, spent most of his time in the pastoral area of ministry and much less time on sermon preparation. The research indicates that he was not interested in being an eloquent homiletician but that the immediate personal needs of his parishoners was his chief concern. This insight enables the biographer to interpret some motives in Dr. Scherer's ministry and to recreate his personality.

It should be stated that the work of interpretation is not an opportunity for the biographer to become an amateur psychologist or psychiatrist. Because of the complexity of human personality the biographer cannot analyze his subject as the psychiatrist does his patient. Psychiatry is based upon relationships between living people and this is a dynamic phenomenon, but the biographer only has information about his subject, information that is not the subject himself. The biographer cautiously deals with his subject's motives on the basis of his research and never absolutizes his conclusions.

The values of biography have been expressed by biographers of the past. They range from personal imitation to the simple pleasure of reading. But Truman Capote, the author of In Cold Blood, has given another insight into the value of biography and history. In discussing his book being done as a movie, he said:

> Reflected reality is the essence of reality, the truer truth. When I was a child I played a pictorial game. I would, for example, observe a landscape: trees and clouds and horses wandering in grass; then select a detail from the overall vision - say grass bending in the breeze - and frame it with my hands. Now this detail became the essence of the landscape and caught, in prismatic miniature, the true atmosphere of a panorama too sizeable to encompass otherwise. Or if I was in a strange room and wanted to understand the room and the nature of its inhabitants, I let my eye wander selectively until it discovered something - a shaft of light, an untuned piano, a pattern in the rug - that seemed of itself to contain the secret. All art is composed of selected detail, either imaginary, or, as in In Cold Blood, a distillation of reality.[11]

Capote's idea here which has value for the biographer and the readers of biography is that of catching the essence of something in a "prismatic miniature." It is impossible for historians to deal with the entire past; they can only deal with selected topics and areas. The biographical approach to history provides an ideal prismatic miniature in that the life of a person involves the culture and institutions surrounding that person. Persons and institutions are interwoven and thus biography treats much more than just one man's life. Biography can be the prismatic miniature that comprehends most of the panorama of history. For example, the biography of Dr. Scherer must include fifty years of the history of First English Lutheran Church, twenty-two years of the history of the Virginia Synod, much information about the United Lutheran Church in America, and background material about the numerous social programs he was engaged in. Biography is a comprehensive approach to history which centers in the life of a person but includes the institutions penetrated by that life.

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[11] Truman Capote, "Truman Capote Reports on the Filming of In Cold Blood," The Saturday Evening Post, 241st year, No. 1 (January 13, 1968), p. 63.

Others have given insights into the values of biographical studies. Orson Squire Fowler has said that "the best teachers of humanity are the lives of great men,"[12] and Samuel Smiles states:

> Biographies of great, but especially of good men, are most instructive and useful as helps, guides, and incentives to others. Some of the best are almost equivalent to gospels - teaching high living, high thinking and energetic actions for their own and the world's good.[13]

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[12] Browne, p. 60.

[13] *Ibid.*, p. 61.

The life of another person can teach us much simply because people learn from people. With a man like Dr. Scherer one can learn much about the ministry and how a pastor discharges the responsibilities of his office. This does not, however, imply any type of imitation. Just as imitatio Christi is a false vocation for the Christian, so an imitatio Scherer would be a false vocation. Any type of direct imitation is artificial and beyond the desired goals of biography. The value of biography is not to imitate a life, to copy Scherer's ministry, but to determine the principles and ideals which guided that ministry. By observing his ministry one may gain insights into how he should minister. In the light of his principles and motives we can examine our own. The learning values are in the broader picture and not in the details.

Over and above all the significant reasons that can be stated for the writing and study of biography, for the Christian there is a theological reason that is often overlooked. The Christian is concerned with biography because Christianity in its essence is biographical, that is, Christianity is the address of a Person, Jesus Christ, to other persons; it is the address of one life, Jesus Christ, to other lives. Now this is not an attempt to make a case for "Christian historians" or "Christian biographers;" the point is that the biographer who tries to write the life of a Christian must include the Christian or transcendent dimension. This writer goes a step further, however, and maintains that the biographical approach is the truest approach to church history because of the very nature of Christianity itself.

As stated earlier, church history frequently is written in terms of theological development, geographical expansion, liturgical practices and forms, and other areas of church life. Frequently Christianity is presented as a system of truth, a body of ideas, or a movement. But Christianity is not a theological system, it is not an ethical system, it is not a liturgical technique, it is not even a message as it is so often called, but Christianity is the address of Jesus Christ to people, it is Jesus Christ confronting people, not with a message, but with Himself. The heart and content of Christianity is a Person, Jesus Christ, and his concern and mission are other people. Christianity is the calling of people to belief in a Person and this makes Christianity a biographical issue. Now this is not to play down theology, worship, homiletics, or any of the other concerns of Christianity, nor is it to promote personalism. The biographical thrust is not to ridicule any other theological discipline nor is it an attempt to apotheosize man; it is simply an effort to deal with the essence of Christianity. The point, somewhat simplified, is that Christianity is a Person and people's response to that Person, and biography seems to embody this.

With the Person of Jesus Christ as central, church history can be treated as the address of that Person to other people and a person's response to that central personality. In reality Christianity is basically these two items, Jesus the Christ and people's reaction to Him. The biographer, therefore, of a professing Christian is concerned with the way that person works out his commitment to Jesus Christ. In Pauline terms, the biographer is concerned with the working out of one's salvation. Made specific, Dr. Scherer's biography is a description and interpretation of how he realized in his life his commitment to the Christ. The biographer can make some judgments about the realization of this commitment, but he cannot make absolute judgments about it. The biographer cannot say that his subject had the "true" expression of this commitment; he can only present his subject's life as one way of realizing this commitment. Any one particular biography is not the only way this commitment can be worked out. The biographer has no desire to elevate the life style of his subject to the level of a standard by which to judge all other lives. He simply wants to present one way this commitment was realized by a person who professed confrontation with the Christ.

To say this another way, the church is the people of God, and the biographical approach to church history is to present the life of one person of God. And sometimes this life of a person of God becomes the channel or means by which God confronts another person. The work of God is not an immediate confrontation of God and man, but God's work is mediated and indirect. The Jews of Jesus' day desired the direct, immediate intervention of God in their affairs to free them from Roman occupation. They expected a military messiah from the family of David; they got a baby in a stable. In the Church God continues to come to His people indirectly through water, bread, wine, or the life of another person. In biography one can encounter a Christian of the past, one transformed by the Gospel. Possibly a biography, the life of a person, can be the means by which God addresses another person. While this is not its primary intent, biography can serve this function.

II. THE YOUNG YEARS

John Jacob Scherer, Jr., was born on May 6, 1881, at Marion in Smythe County, Virginia, the son of the Rev. Dr. John Jacob and Katherine Killinger Scherer.[1] At the time of his birth his father was the president of Marion Female College and the pastor of the town congregation, Marion Lutheran Church, which John Jacob, Sr., had founded in 1874.[2] Marion Lutheran Church was a member congregation of the Lutheran Synod of Southwestern Virginia, the first president of which was Jacob Scherer (1785-1860), the grandfather of J. J. Scherer, Jr. In 1922 the Synod of Southwestern Virginia would merge with the Holston Synod and the Lutheran Synod of Virginia under the leadership of John Jacob Scherer, Jr. John Jacob, Jr., was also to be responsible for preserving and perpetuating Marion Female College after the death of his father in 1919. J. J. Scherer, Jr., was to carry on the family tradition of leadership in the Lutheran synods of Virginia.

The mother of John Jacob, Jr., Katherine Killinger Scherer, was also a leader in the work of the Synod of Southwestern Virginia. She helped organize the Women's Missionary Society of the Southwestern Virginia Synod at Marion in 1883.[3] Her devotion to foreign missions was recognized by a memorial chapel built ~~to~~ her in Japan.[4] J. J. Scherer, Jr., was born into a family that was deeply committed to and involved in the work of the Lutheran Church. John Jacob, Jr., perpetuated the family interest in mission work and in the education of young women.

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[1] William Edward Eisenberg, _The Lutheran Church in Virginia, 1717-1962_ (Roanoke, Virginia: Published by the Trustees of the Virginia Synod, Lutheran Church in America, 1967), p. 38; Abdel Ross Wentz, _Gettysburg Lutheran Theological Seminary_, Vol. II: _Alumni Record_ (Harrisburg, Pennsylvania: The Evangelical Press, 1964), p. 162.

[2] Eisenberg, _The Lutheran Church in Virginia_, p. 563.

John Jacob Scherer, Sr., had the curious practice of bestowing upon his children first and second names beginning with the same letter. This propensity for alliteration resulted in his three daughters being named Laura Lee,[5] Katherine Killinger,[6] and Mae Minerva.[7] The oldest son,

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[3] Charles Willis Cassell, William James Finck, and Elon O. Henkel, History of the Lutheran Church in Virginia and East Tennessee (Strasburg, Virginia: Shenandoah Publishing House, Inc., 1930), p. 322.

[4] Ibid.

[5] Laura Lee Scherer Copenhaver taught English at Marion College and was an author and church worker (Smyth County News, January 17, 1960, p. B 8).

[6] Katherine Killinger Scherer Cronk was prominent in the work of the Woman's Missionary Society of the United Lutheran Church in America (Goodridge Wilson, Smyth County History and Traditions /Kingsport, Tennessee: Kingsport Press, Inc., 1932/, p. 136).

[7] Miss Mae Minerva Scherer was one of the outstanding women leaders of the Lutheran Synod of Virginia. "Miss Mae Scherer, dean emeritus of Marion College and the last in her generation of a prominent Lutheran family in Virginia, died October 8 (1967), in a Marion hospital after a brief

John Jacob's brother, was named Luther Lookup Scherer.[8] John Jacob, Jr., was seldom called by his given name but was usually called J. J. or Jay. The nickname Jay was the appelation given him by his close friends.

John Jacob, Jr.'s[9] home life was rather typical of the time for a boy who grew up in the parsonage of a Lutheran minister. There is one incident of significance, however, which is difficult to understand and which seems atypical.

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illness. She was 93. She was the daughter of Dr. J. J. Scherer, who was president of Marion from its first session in 1873 until his retirement in 1910. After her graduation from the college in 1889, she taught Bible and mathematics and served as dean under five presidents and in other capacities until retirement in 1946. She had been active in alumnae work and other college activities since. 'Miss Mae' had served as mission secretary of the Lutheran League of America, as teacher of the woman's Bible class at Ebenezer Church for more than 50 years. In Marion, she had been president of the Women Club and served on the library board. She also had directed the operation of Rosemont Industries, a crafts business founded by her sister, in recent years. She was a sister of the late Dr. J. J. Scherer, Jr., president of Virginia Synod for 20 years." ("Miss Mae Scherer Dies at 93," *The Virginia Lutheran*, Vol. XLIV, No. 9 /October, 1967/, p. 51.)

[8] Luther Lookup Scherer died as a result of a pistol wound.

[9] While the father of John Jacob Scherer, Jr., is regarded as John Jacob Scherer, Senior, there was in the family a John Jacob Scherer prior to the Senior. One of the sons of Jacob Daniel Scherer (1726-1795), the first Scherer on American soil, was John Jacob Scherer. He was a pastor but there is no information available concerning his licensure or ordination. The Scherer family has continued to use the name John Jacob. The son of John Jacob Scherer, Jr., is John Jacob Scherer, III, and his son is John Jacob Scherer, IV. The last named has a son, born in 1968, named John Jacob Edward Scherer.

He was not baptized as an infant which was the Lutheran practice but was baptized instead when he was between eight and ten years old. The entry in the records show that a John Scherer was baptized by J. J. Scherer sometime between March 11, 1889, and August 30, 1890.[10] His confirmation was more typical of the Lutheran practice; he was confirmed by his father at twelve years on May 21, 1893.[11]

Apart from the atypical nature of his baptism John Jacob, Jr.'s childhood was very much a part of southern evangelicalism and piety. This southern evangelicalism and piety was embodied by his father who was a minister of God and of his own religious generation, strict in his devotional sense of duty, strait-laced in his ideas of right and wrong, and a stern disciplinarian who implemented justice with punishment. "His father was a stern, puritanical character who like Calvin was more preoccupied with the taboos of the Old Testament than with the cadent mercies of Christianity."[12] He loved his family, but it was through a glass, darkly. His tenderness was leashed, and he rarely permitted his sons and daughters to see it. But for all his austerity, the elder Scherer was a human and colorful figure, and something of a radical for his time: he believed that women should be educated. Acting on this belief, he founded a college for women in Texas and later returned to Virginia to establish the Marion Female Institute, a Lutheran "college for young gentlewomen of Christian background."

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[10] Letter from the Rev. James B. Huntley, pastor of Ebenezer Lutheran Church, Marion, Virginia, July 2, 1968.

[11] _Ibid._

[12] John Jacob Scherer, III, unpublished manuscript, p. 1. (Typewritten.)

John Jacob, Jr., carried on the belief of his father that women should be educated, and he supported Marion College until his death in 1956, but he differed from his father in the treatment of his own children. As a father, John Jacob, Jr., openly expressed his love for his children, exercised very little punishment, and was close to being indulgent with them.[13] The sternness of the father was never a characteristic of the son. J. J. Scherer, Jr.'s son, J. J. Scherer, III, says of his father as a parent:

> Jay Scherer's relation with his own children not unnaturally has been the reversal of that between his father and him. There is no air of majesty about him in his home. He is not the king there but rather the caretaking shepherd. As a father he is democratic and his children were reared as equal citizens of the home, where opinions were heard and considered. The pendulum of child guidance had swung far with him and in that, as in other social matters, he was a generation ahead of his time.[14]

John Jacob Scherer, Sr., believed implicitly in the tenet that hard work was an essential factor in the proper rearing of a boy. As a corollary, he believed that no man had the right to relax in pleasure until he had earned that right by hard, productive work. John Jacob, Jr., was more than thirty years old before his father considered that he had qualified as a companion in leisure. Thereafter, the older Scherer not infrequently contrived that he and his son should be together on ecclesiastical business and invariably arranged that a fishing or not too exhausting hunting trip[15] be included on the extra-ecclesiastical agenda. On these expeditions the father never failed to ask his son "how he found so much time to loaf."[16]

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[13] Interview with Mrs. Mary Grace Scherer Taylor, Richmond, Virginia, July 21, 1968.

[14] John Jacob Scherer, III, unpublished manuscript, p. 3. (Typewritten.)

For young Jay Scherer there were countless chores to be done from daybreak to nightfall - or so it seemed. Taking the cows in to be milked or back to pasture, he would see his friends playing in the field below the orchard. "He felt forlorn, ...flagellated by his endless chores and he cherished a dewy-eyed pity for himself."[17] Spiritless, he would drag his steps into the house and seek the comfort of his mother's presence and touch. Faced with his countless chores and the sternness of his father, Jay often turned to his mother for consolation. She could bestow the largesse of tenderness which her husband was inhibited from giving. Into her lap the little boy would crawl to put his head on her shoulder. She would put her apron over him. There was instant peace of soul, and whatever was wrong no longer seemed to matter. "It was not juvenile maudlinity; it was rather a little boy baffled and oppressed by his child's world, seeking refuge and stability."[18] Mother in that world was God. In his young life his mother was the supreme deity - the only palpable, present-in-the-flesh God his fingers could trace and his groping young heart understand. In Jay's early reliance upon his mother and his turning to her for physical and spiritaul comfort can be seen the pattern of his dependence upon the God of his maturity.

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[15] John Jacob Scherer, Jr., was an ardent fisherman and duck hunter all his life ("Personality Plus," The Lutheran, Vol. XXVIII, No. 15 /January 9, 1946/, p. 17).

[16] J. J. Scherer, III, unpublished manuscript, pp. 2-3. (Typewritten.)

[17] *Ibid.*, p. 3.

It was a part of the younger Scherer's creed during his ministry that God takes a place of importance in the consciousness of a child early in life, but not in the guise of God himself. God is more likely to be embodied in the person of the mother, the protector, the comforting presence idealized by young eyes and emotions into near perfection. Often Pastor Scherer spoke of crawling up into the arms of God, just as he had crawled up into the arms of his mother.

> As a boy in the mountains of Southwestern Virginia, I went barefooted most of the time from spring until fall. Many a cold evening I would come home, my little legs all scratched up, my toes stumped. I had had several fights - I was a mental depressive. Mother would be sitting. I would climb up into her

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[18] *Ibid.*, p. 4.

> lap, lay my head on her shoulder and she would cover up my little cold legs with her gingham apron. I wouldn't say anything, but in a little while I would get up and go back out - everything was all right again.
>
> I have lived for many years, but each day for just a few minutes - whether as I pull my car aside on the highway, or I am on some plane, or whether I go through an open church door, I climb up into God's lap and lay my head on His shoulder. I don't say anything, He doesn't say anything, but I know He understands, and I get up and go back out refreshed for the marvelous adventure of living.[19]

This editorial written by Pastor Scherer just before his death and reflecting on his relationship with his mother and analogically on his relationship with God gives insight into his piety and theology. He believed deeply in the presence of God, a presence which was available to man if only he would stop and take advantage of it. While this God-man relationship is expressed in highly anthropomorphic terms, he did not conceive of it in a sentimental way. God for Pastor Scherer was God-for-us in Jesus Chrsit and this understanding of God-for-us determined the nature of his ministry. Pastor Scherer constantly stressed the closeness of the relationship between God and man, a closeness that was similar to a child's relationship with his mother.

John Jacob Scherer, Jr., received his early education at Marion Female College, later Marion College, where his father was president. He was a student at Marion Female

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[19] J. J. Scherer, Jr., "Editorial," Mental Health in Virginia, Vol. V, No. 2 (Winter, 1955), p. 3.

College from 1888-1897,[20] and was the first and only male graduate of the school. While a student there he worked the trucking garden for the school, milked cows, took care of the horses, hauled coal and did many of the odd jobs around the institution.

After his years at Marion Female College he spent a year, 1897-1898,[21] at the Fishburne Military School at Waynesboro, Virginia. While Scherer was attending this Military School the U.S.S. Maine was sunk on February 15, 1898, in the Havana harbor. Spanish-American relations continued to deteriorate, and on April 20, 1898, President McKinley signed the war resolution. After the declaration of war Scherer tried to enlist in the United States Army but was rejected because of his age. He was only seventeen years old at the time.

Most of the sons of Lutheran clergymen in Virginia attended Roanoke College, the only Lutheran school for males in the state. In the autumn of 1898, Jay Scherer entered Roanoke College which his uncle, Gideon Scherer, had helped to locate in Salem, Virginia.[22] The Scherers had been active in the support and development of Roanoke College from as early as 1847, and it had graduated John Jacob, Sr., in 1854,[23] and was to give him a D.D. degree in 1899.[24] John Jacob, Jr., was at this institution only two years and received the Bachelor of Arts degree on June 13, 1900.[25] While at Roanoke College Jay Scherer excelled in his academic work[26] and was graduated valedictorian of his class at the age of nineteen.

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[20] J. C. Schwartz, ed., "Scherer, John Jacob, Jr.," Who's Who in the Clergy, Vol. I (1936), p. 1000.

[21] Ibid.

[22] William Edward Eisenberg, The First Hundred Years, Roanoke College, 1842-1942 (Salem, Virginia: Published by the Trustees of Roanoke College, 1942), p. 40.

As a student at Roanoke College Jay Scherer was normally sophomoric and at that time apparently did not plan to attend seminary. Dr. Charles J. Smith, president of Roanoke College, 1920-1949, said about Jay as a Roanoke College student:

> My first acquaintance with Jay Scherer was here. We both entered Roanoke College in 1898. He entered as a Junior because his preparation was better than

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[23] Roanoke College Bulletin: 1967 Alumni Directory, Vol. XLVI, No. 7 (September, 1967), p. 149.

[24] Ibid., p. xv.

[25] Schwartz, p. 1000; Abdel Ross Wentz, Alumni Record, p. 162; Roanoke College Bulletin: 1967 Alumni Directory, p. 156.

[26] The writer obtained the transcript from Roanoke College for John Jacob Scherer, Jr. The only transcript available was for his first academic year, 1898-1899. His grades for the four quarters were: November, 1898; Anglo Saxon, 91; Latin, 92; Greek, A; German, 95; Psychology, 93; Mathematics, 93; Chemistry, 90; January , 1899; English, 90; Latin, 90; Greek, 82; German, 96; Psychology, 93; Mathematics, 92; Chemistry, 90; March, 1899: English, 88; Latin, 90; Greek, 80; German, 90; Political Economy, 96; Mathematics, 90; Chemistry, 96; June, 1899: English 89; Latin, 91; Greek, 83; German, 90; History, 92; Political Economy, 96; Mathematics, 92; Zoology, 92; Chemistry, 95.

> mine.... I remember my first view of him on campus. He had come as a student from Fishburne Military Academy, Waynesboro, Virginia, and when he first came upon our campus here, he still wore the military uniform of that institution. I can see him yet with that little gray flat hat, short and stubby walking up and down the paths of the college campus. But he wasn't there more than a week before he knew everybody here, he was even calling professors by their first names. The result of the thing was that with that graciousness of his and that friendliness of his he became one of the college cut-ups, and I became one along with him.
>
> They called him "Prep-Scherer," and among the alumni of this college of that generation he was always spoken of as "Prep-Scherer." The reason that they called him "Prep-Scherer" was that, though he was registered as a Junior, he behaved as a preparatory student, and in the eyes of Roanoke College he still bears that name.
>
> He and I were comrades in crime of this campus. If there was any deviltry or any mischief to be gotten into, we were always there. We were not always there only to see the fun, but we were the ring leaders of what was going on. Tradition has it, he has told me often, and I've never heard it from anyone but himself, that the president of the college always said that if he had not had so much respect for our fathers and didn't want them to be humiliated, both of us would have been expelled.... I suppose that nobody was more surprised than I was to hear that he was in Gettysburg Seminary.[27]

Dr. Charles J. Smith, Pastor Scherer's friend of many years, gives us a clue here into the kind of man Scherer was. J. J. Scherer, Jr., was a gracious and friendly person who always had a kind word for everyone; Governor J. Lindsay Almond of Virginia claims that he never heard Scherer say anything mean about another person.[28] Pastor Scherer was also a man of good humor. He enjoyed "deviltry" as Smith relates, and always endeavored to project some humor into his ministry. He was not a sad-faced Christian but one filled with the joy of Christ, a joy that could express itself in humor.

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[27] Charles J. Smith, "A Memorial Service in Recognition of Dr. J. J. Scherer, Jr.," Roanoke, Virginia, April 12, 1956, p. 4. (Typewritten.)

[28] Interview with Governor J. Lindsay Almond, Richmond, Virginia, July 22, 1968.

The fact that Jay Scherer wore his military uniform after he was a student at Roanoke College is indicative of his personality and his understanding of himself. He had a great sense of pride and something of a superiority complex. He always considered himself as different from other people; possibly this was why he continued to wear his uniform after becoming a student at Roanoke. Gradually at Roanoke he discarded the uniform and distinguished himself by his "deviltry" and academic record.

Jay Scherer was a student at Roanoke College during the period that Julius Daniel Dreher was president of the College. During the years of Dreher's presidency, 1878-1903, the College grew in enrollment and expanded its curriculum. In the year that Scherer entered, 1898, Roanoke had 154 students[29] and the cost as advertised was $173.00 per year.[30] This enrollment was the record highest during Dreher's administration. At this time Roanoke College was a very fine school, and the New York Tribune called it "one of the best known Southern colleges."[31]

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[29] Eisenberg, The First Hundred Years, Roanoke College, 1842-1942, p. 485.

[30] Ibid.

The year that Scherer entered Roanoke College there were twelve faculty members including the president and two tutors. Two members of the faculty were leaders of the Lutheran Church in Virginia - Wythe Frank Morehead and Luther Augustine Fox. W. F. Morehead was the brother of Dr. John A. Morehead, who served as president of Roanoke College, 1903-1920. W. F. Morehead was a leading Lutheran layman in Virginia. Luther Fox was professor of Moral and Intellectual Philosophy and an outstanding teacher. The Lutheran Theological Southern Seminary frequently tried to get Dr. Fox on its faculty but he preferred to stay at Roanoke. These two leading Lutherans must have helped to shape the thoughts and aspirations of Jay Scherer.

After his graduation from Roanoke College in June, 1900, Jay Scherer spent the next year doing several jobs. He taught in a Blue Ridge mountain school for an academic year, and in the summer of 1901 he worked as a salesman of harvester machines. It was during this summer that he decided to enter the Lutheran ministry and to enroll at the Lutheran Theological Seminary at Gettysburg. The accounts of his decision to enter the ministry given by John Jacob Scherer, Jr., and his son, John Jacob, III, vary slightly in details but not in substance. The son relates that during the year 1901, Jay Scherer was undecided what he wished to do with his life.

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[31] Ibid., p. 153.

> ...the answer came suddenly and propitiously after one of the regular weekly poker games over Pliny Fishburne's drug store in Waynesboro, Virginia. Returning to his room after the game broke up at 3 a.m., Jay knelt, as he always did, to say his prayers. In his pockets the change clinked which he had won in the game.
>
> "I have never known why it happened at that particular time and place," Scherer says. "I did not consciously think it out, but when I got up off my knees I knew that I was going to become a minister." The following Fall he entered the Lutheran Seminary at Gettysburg, Pennsylvania. His dissipations henceforth were to be cigarettes, coffee, and coca cola /sic/ of all of which he is inordinately fond.[32]

John Jacob, Jr.'s account of his decision to enter the Lutheran ministry is entitled, "Why I Entered the Ministry." There is no date on the document, but it was written some time after he became pastor of First English Lutheran Church in Richmond, Virginia, in 1906. Having been written after the event, it is obviously subject to the misconceptions that come with the passage of time. The rather lengthy paper is very important, since it gives so much information about his background and the forces at work on him. He begins the paper by quoting Paul in I Corinthians 9:16 "Woe is unto me, if I preach not the gospel!"

> Graduating in a class of 21 at the College for men, only two of the class had decided on life work. At odd times I had sold insurance, worked in a grocery store, served as a Deputy United States Marshall, /sic/ as Acting Chief of Police, and had worked for

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[32] J. J. Scherer, III, unpublished manuscript, p. 3. (Typewritten.)

> a detective agency. Nothing seemed to satisfy me. Then for a year I taught school. When summer came I decided to take a job as a salesman. In August of that summer, while on a sales trip to Waynesboro, Virginia, one night lying in bed pondering the fact that thus far my life has seemingly counted for little, there suddenly came an inner voice calling out clearly, "woe is unto me, if I preach not the gospel!" Again and again, I seemed to hear that voice. I got up and spent most of the night on my knees wrestling with God. The experience was almost that of Saul on the road to Damascus.
>
> In the early morning, still on my knees, I decided to study for the ministry. A calmness came. That same day I gave up my selling job and returned to my home in Marion where I told my father I was going to seminary in September. Since, up to this time, there had been no evidence of a desire for the ministry, nor any talents or experience peculiarly fitting me for such a great calling, he suggested that I wait a year before entering the seminary. I quietly told him I was going in September. We then discussed seminaries and, principally because he had gone there a half century before, we decided on the Lutheran Seminary at Gettysburg, Pennsylvania, which I entered the following month.
>
> Some days before leaving for the seminary a prominent business man came to see me, offering me a half-interest in his business and a contract which, at his death, would give me the entire business. Strangely, it was no temptation. He came to the train to see me off, telling me I would be back within a month....[33]

Obviously, this quote from Jay Scherer's own pen gives invaluable information about his young years and his decision to enter the Lutheran ministry. While he stresses the suddenness of his decision to become a minister and compares it to the experience of Saul on the road to Damascus, it is obvious that he must have been conditioned and prepared for the decision by his background and his familial propensity toward the ministry.[34] His father and grandfather, as well as several of his uncles, were Lutheran clergymen, and he travelled with his father in his ministerial work. He had grown up in a Lutheran parsonage and had been exposed to the Christian message and the work of a Lutheran clergyman. At the same time, however, his decision to become a Lutheran pastor was a surprise to his father who wanted him to wait before entering seminary and to his college friend, Charles J. Smith, who also expressed surprise at Scherer's decision.[35] Furthermore, the business friend must have had reasons to suspect the permanency of young Scherer's decision.

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[33] J. J. Scherer, Jr., "Why I Entered the Ministry," Richmond, Virginia, p. 1. (Mimeographed.)

The manner in which Scherer decided to enter the ministry was not radically different from that of many other clergymen of the times. In the protestant evangelicalism of the day an emphasis was placed on conversion to Christianity and on some type of "conversion experience" upon entering the ministry. These were the days when conversion was a normal procedure prior to Christian ministry. Evangelists such as J. Wilbur Chapman, Sam Jones and Billy Sunday endeavored to effect these conversions. It is impossible to analyze an experience like Scherer had, but it can be deduced that the experience had great significance for him and radically changed the direction and nature of his life. Prior to this he was floundering, moving from one job to another, never satisfied. Now the course of his life was firmly set; from that moment he gave himself to the ministry of Jesus Christ in the Lutheran Church.

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[34] His father and grandfather were Lutheran ministers.

[35] Smith, p. 1.

Also in "Why I Entered the Ministry" Scherer tells of the significance of that decision and the significance of the ministry for him.

> From the night in Waynesboro, during which I decided to enter the ministry, to this moment, though I have had a number of business offers of more than 10 times my salary, I have never regretted for one moment my choice.
>
> From the very beginning of my ministry I have been consumed with the feeling that Christ is the only answer to all our relationships. Much of my ministry, with the help of a marvelously unselfish congregation, has been devoted to trying out in many fields this consuming passion. My congregation has felt that we should be a force making an impact on our city, state and the world, rather than a field. They have truly carried out their motto, "We serve for Jesus' sake."[36]

In September, 1901, Jay Scherer entered the Lutheran Theological Seminary at Gettysburg, Pennsylvania.[37] He was the fifth in the Scherer family to attend this seminary.[38]

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[36] J. J. Scherer, Jr., "Why I Entered the Ministry," p. 1.

[37] Wentz, Alumni Record, p. 162.

[38] *Ibid.*, pp. 22, 30, 100, 113, 162. There were Jacob Scherer, Simeon Scherer, Luther Plutarch Scherer, Wilberforce J. D. Scherer, and John Jacob Scherer, Jr. While John Jacob Scherer, Jr., claimed that he decided to attend the Lutheran Theological Seminary at Gettysburg because his father went there, Wentz in his Alumni Record does not list John Jacob Scherer, Sr., as a student at the Gettysburg Seminary.

He took the normal three year course[39] and received his Bachelor of Divinity degree in June, 1904.[40] As was the custom, after two years of seminary work, in 1903,[41] he was licensed[42] to preach by the Western Pennsylvania Synod.

While at the Gettysburg Seminary from 1901 to 1904, the theological and ministerial characteristics of Scherer's future ministry were instilled and developed. John Jacob Scherer, Jr., embodied and personified the characteristics of Gettysburg Seminary as these are listed by Richard C. Wolf.[43] Pastor Scherer had a "consecrated audacity born of deep faith and high commitment"[44] which he exercised in his ministry. He put this consecrated audacity to work at once in his first parish at Fairmont, West Virginia, and continued to use it at First English Church in Richmond. Another characteristic of Gettysburg Seminary which was also characteristic of Scherer was "a dynamic, open response to truth."[45] This Scherer was to illustrate in his confessional position, a position which was firm but not reactionary. Pastor Scherer also had "an unmistakable warmness toward the brethren in Christ in other denominations and an equally evident concern for the church and society at large."[46] Scherer exhibited this characteristic in his ecumenical work which climaxed when he was a delegate to the Evanston Assembly of the World Council of Churches, in his complete devotion to the United Lutheran Church in America, and in his involvement in the social concerns of Richmond and Virginia. The last Gettysburg characteristic shared by Pastor Scherer was that of "spiritual devotion, depth and power."[47] His life and ministry was one of spiritual devotion which expressed itself in an active prayer life and a continuous awareness of God's presence.

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[39] No materials such as transcripts are available for these years from Gettysburg Seminary (Letter from Pastor Frederick S. Weiser, Archivist at Gettysburg Seminary Library, June 12, 1968).

[40] Wentz, p. 162.

[41] *Ibid.*

[42] "The term 'license' was used in American Lutheranism for a short time to designate persons who were 'permitted' to preach; abuse of such permits by unqualified or unscrupulous men and the introduction of regular training courses for prospective ministers have led to the abolition of the license system ("License," *The Encyclopedia of the Lutheran Church*, ed. Julius Bodenstein, Vol. II /1965/, p. 1290).

[43] Richard C. Wolf, "Gettysburg's Contribution to the Shaping of the American Church," Lutheran Theological Seminary *Bulletin*, Vol. XLVII, No. 2 (Spring, 1967), pp. 4-15.

[44] *Ibid.*, p. 7.

The three years that Scherer was a student at Gettysburg Seminary fall within the years of 1896-1926, the years which historian Abdel Ross Wentz calls "A Period of

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[45] Ibid., p. 10.

[46] Ibid., p. 11.

[47] Ibid., p. 13.

Steady Prosperity"[48] for the Seminary. During these years the Seminary increased its faculty and curriculum, and as a student Scherer was given the finest education yet offered by the Seminary. When he arrived in 1901 the faculty consisted of Dr. Milton Valentine, Professor of Systematic Theology and Chairman of the Faculty;[49] Dr. Edmund Jacob Wolf, Professor of Ecclesiastical History and New Testament Exegesis;[50] Dr. James William Richard, Professor of Homiletics and Ecclesiastical Theology;[51] Dr. Thomas Charles Billheimer, Professor of Hebrew and Old Testament Exegesis;[52] and Dr. John Alden Singmaster, Professor of Biblical Theology.[53] In 1903 Dr. Singmaster became Professor of Systematic Theology and Chairman of the Faculty,[54] and Dr. Luther Kuhlman became the new Professor of Biblical Theology.[55] Jay Scherer has not left any information concerning the influences operative upon him while he was a student at Gettysburg, but it can be deduced that he was in the tradition of Drs. Wolf and Singmaster and not Dr. Richard. Dr. Richard was opposed to the efforts to reunite the Lutherans in the Muhlenberg tradition and he vigorously opposed the adoption of the Common Service.[56] Drs. Wolf and Singmaster supported both of the above efforts, and Singmaster was a leader in the merger of 1918.[57] An historical note here about the situation of Lutheranism at this time may help in showing what factors influenced Jay Scherer.

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[48] Wentz, Gettysburg Lutheran Theological Seminary, Vol. I: History, p. 264.

[49] Ibid., p. 402.

[50] Ibid., p. 404.

[51] Ibid., p. 409.

[52] Ibid., p. 412.

[53] Ibid., p. 415.

[54] Ibid.

[55] Ibid., p. 417.

During these younger years of Scherer's life the Lutheran Church in America was undergoing tremendous changes. The greatest impact was made by the growing tide of immigrants who by 1910 made the Lutherans the third largest denomination in America.[58] "From fewer than 500,000 confirmed members in 1870, they had increased to more than 2,225,000 communicants in 1910."[59] More directly related to John Jacob Scherer, Jr., however, were the mergers and negotiations for Lutheran unity going on within the Lutheran descendants of Henry Melchior Muhlenberg. At the time of Scherer's birth, the Lutherans, who later (1918) formed the

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[56] Ibid., p. 411.

[57] Ibid., p. 415.

[58] Winthrop S. Hudson, Religion in America (New York: Charles Scribner's Sons, 1965), p. 260.

[59] Ibid.

United Lutheran Church in America, were divided into three major groups: the General Synod of the Evangelical Lutheran Church, the General Council of the Evangelical Lutheran Church in North America, and the Evangelical Lutheran General Synod South. As early as 1873 moves toward cooperation began when the General Synod proposed that at their respective conventions the General Synod and the General Council exchange fraternal delegates.[60] In 1876 the General Council's convention was attended by a fraternal delegate from the General Synod in the South.[61] In 1879 the General Council and the General Synod South agreed to join in the preparation of a common order of worship. In 1884 the General Synod also joined in the project which resulted in the publication of a Common Service in 1888.[62]

Of great significance for these union efforts was the organization of the United Synod in the South in 1886 at Roanoke, Virginia. This Synod was an enlargement of the General Synod South and included all the southern Lutheran synods. Pastor Scherer was a delegate from the Lutheran Synod of Virginia to the United Synod South from 1912-1918, and worked in its home and foreign mission programs.

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[60] Dorris A. Flesner, "The Formation of the United Lutheran Church in America, 1918," Concordia Historical Institute Quarterly, Vol. XL, No. 3 (October, 1967), p. 144.

[61] Ibid.

[62] Ibid.

During Scherer's seminary days these three bodies continued to move toward unity. Pastors of the three bodies were brought closer together by a series of Free Conferences held in 1898, 1902, and 1904.[63] The desire for union increased and out of the Joint Committee for the Celebration of the Four-Hundredth Anniversary of the Reformation resulted the resolution which brought about the formation of the United Lutheran Church in America in 1918. These later developments coincide with Pastor Scherer's first years at First English Church, Richmond, Virginia.

These merger negotiations were obviously discussed at the Gettysburg Seminary and here Jay Scherer would have heard Dr. Richard oppose them and Dr. Singmaster support them. Scherer himself supported Singmaster's views and he participated in the formation of the United Lutheran Church in 1918.

After receiving his Bachelor of Divinity degree, J. J. Scherer, Jr., was ordained[64] to the Lutheran ministry by the Maryland Synod of the Evangelical Lutheran General Synod on October 30, 1904,[65] at St. John's Lutheran Church in

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[63] Ibid.

[64] When John Jacob, Jr., was ordained into the Lutheran ministry he became the third generation of his family in the Lutheran ministry, following his father John Jacob and his grandfather Jacob.

[65] Schwartz, p. 1000; Abdel Ross Wentz, History of the Evangelical Lutheran Synod of Maryland of the United Lutheran

Martinsburg, West Virginia. He was commissioned by that Synod to be a home missionary for Grace Lutheran Church in Fairmont, West Virginia, and he served there as pastor until December, 1906.[66]

When Scherer went to this mission church he was twenty-three years old, and this was the beginning of a ministry that was to last for fifty-two years. J. J. Scherer, III, tells of his father's arrival at the Fairmont train station.

> When Jay Scherer was called to a charge in Fairmont, West Virginia, shortly after his graduation from the theological seminary, the committee of churchmen, at the station to welcome their new pastor, gave hardly a second glance to the slightly built, shrewd-eyed young man who got off the train, so intent were they upon discovering a substantial-looking, plainly-earmarked man of God. It was only when he was left standing alone on the platform that they approached him dubiously with the question, "Are _you_ Mr. Scherer?"[67]

It would be difficult to describe just what a pastor should look like but apparently some people know the characteristics of a "plainly-earmarked man of God." Whatever those characteristics might be, Jay Scherer did not have them. He had an informality about him which was contrary to the stereotype of a clergyman. Many of the people who knew Pastor Scherer have been quick to point out that "he did not look like a clergyman."

Church in America, 1820-1920 (Harrisburg, Pennsylvania: The _Evangelical Press, 1920_), p. 524.

[66] Wentz, _Alumni Record_, p. 162.

[67] J. J. Scherer, III, unpublished manuscript, p. 2. (Typewritten.)

The Lutheran congregation at Fairmont was a small mission church whose members met in a fourth-floor meeting hall. Pastor Scherer's consecrated audacity resulted in the Fairmont newspaper's carrying in its classified advertising section an item headed - "Wanted - Lutherans." Furthermore, before long, housewives were being asked this question by the mailman, the milkman, and the iceman: "Know any Lutherans in this neighborhood?" What the housewives did not know was that Pastor Scherer had promised these men twenty-five cents for the name of each Lutheran or unchurched resident in the community.[68] He was willing to be a bit unorthodox in practice in order to achieve his aims. This unorthodoxy in method was also a characteristic of his Richmond ministry.

During Scherer's two years at Fairmont he served as pastor to a group of Slovak Lutherans in the little town of Monaga, West Virginia, some twenty miles from Fairmont. Early in his Fairmont pastorate, Scherer went to Monaga to call upon the group and to make plans for setting up a weekly service for them. Eventually they expressed a desire for a Communion service, and Scherer arranged to have it at 4 P.M. About fifty people came to the service but only one lady presented herself at the altar for communion. Later

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[68] Harold L. Hann, "Synod Oversubscribes Lutheran World Action," The Lutheran, Vol. XXXVIII, No. 19 (February 8, 1956), p. 45; Richmond News Leader, April 3, 1954, p. 3.

Pastor Scherer learned why. In the Old Country Lutherans fasted on Communion Sunday until after the service. But by 4 P.M. they had gotten hungry, had eaten, and did not commune. After that he had Communion services for the Slovakians at 6 A.M.[69] This rather insignificant incident is just one example of Scherer's willingness to adapt and change. His ministry for the next fifty years would illustrate this capacity to be adaptable, to change the program for the best results. His ministry was not rigorist and high-structured, but flexible and changeable.

It was at Fairmont, West Virginia, that J. J. Scherer, Jr., met his wife to be Anna Belle Caroline Downtain. Miss Downtain was working at the Fairmont State Normal School, having graduated from Hamilton College in Lexington, Kentucky, in 1905.[70] She was the daughter of James G. and Grace Stockwell[71] Downtain of Huntington, West Virginia, where her father edited the Huntington Advertiser.[72] They were married on December 13,

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[69] Richmond News Leader, April 3, 1954, p. 3.

[70] Interview with Mrs. J. J. Scherer, Jr., Richmond, Virginia, July 21, 1968.

[71] The Stockwells participated in the building of Hebron Church, Madison, Virginia, the oldest Lutheran church in Virginia.

[72] Interview with Mrs. J. J. Scherer, Jr., July 21, 1968.

1906,[73] two weeks after Pastor Scherer had moved to Richmond, Virginia.

When Pastor Scherer left Fairmont, West Virginia, to go to Richmond, he carried with him two prized gifts. One was a silver service presented to him by the Fairmont Ministerial Union, and the other was an elaborate brass bas-relief given to him by one of Fairmont's bartenders.[74] These two gifts from such different sources are symbolic of Pastor Scherer's ministry. He was the friend and confidant of several governors of the state of Virginia, and he gave of his time to unwed mothers and to those with a drinking problem. His ministry was to be inclusive of all people; as Dr. Solon B. Cousins said, "He majored in people."[75]

Pastor Scherer's work during those two brief years at Fairmont was deeply appreciated, for he was invited to return on April 4, 1954, to preach at their fiftieth anniversary service.[76]

In these early years of his life John Jacob Scherer, Jr., had several educational experiences which laid the foundation for the rest of his life. The remainder of that life was spent as pastor of First English Evangelical Lutheran Church in Richmond, Virginia. He also was to serve in numerous social programs in Richmond and in Virginia as well as to become a leader in the Lutheran Synod of Virginia. His position of leadership in the Virginia Synod projected him into responsible positions in the United Lutheran Church in America. All of this future involvement was shaped by the experience he had in 1901 when he realized,"woe is unto me, if I preach not the gospel."

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[73] Wentz, Alumni Record, p. 162.

[74] Richmond News Leader, April 3, 1954, p. 3.

[75] Interview with Dr. Solon B. Cousins, retired pastor of Second Baptist Church, Richmond, Virginia, July 24, 1968. Dr. Cousins was a contemporary of Dr. Scherer.

[76] Richmond News Leader, April 3, 1954, p. 3.

III. PASTOR OF FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH

Pastor Scherer's fullest and most creative ministry was spent at First English Evangelical Lutheran Church in Richmond, Virginia, from December 1, 1906 until his death on January 14, 1956.[1] During these fifty years he was minister of the church that became the largest Lutheran congregation in the state of Virginia, and he became virtually synonymous with Virginia Lutheranism. During this period he served as president of the Lutheran Synod of Virginia for twenty-two years, 1926-1948, and he served on numerous boards of the United Lutheran Church in America. It is important to note, however, that during these fifty years, in spite of all his other involvements, he was first and foremost the pastor of First English Lutheran Church. His life and ministry can be understood only by realizing the centrality of the pastoral ministry for him. He understood his ordination as his having been set apart primarily for the preaching of the Gospel, the administration of the sacraments, and the pastoral responsibilities concomitant with that proclamation of the Gospel.

Pastor Scherer's ministry at First Lutheran Church covered the first half of the twentieth century, years in which Americans experienced two world wars, their greatest economic depression, the formation of the United Nations, and the Korean conflict. These years embraced nine different presidential administrations, from Theodore Roosevelt to Dwight Eisenhower, and included Wilson's "New Freedom," Franklin Roosevelt's "New Deal," and Harry Truman's "Fair Deal." They were years in which the United States moved from isolationism into the forefront of international affairs. This movement also involved the churches of America in international church activities, many of which Scherer participated in, including the Second Lutheran World Conference of 1929.

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[1] Minutes of the Lutheran Synod of Virginia, 1956, p. 115.

His first years as pastor date from his arrival on December 1, 1906[2] to November, 1918, when World War I ended and the United Lutheran Church in America was formed. In this period he initiated a ministry which was characterized by creativity and powerful personal leadership. These first years of his ministry saw the membership of First Lutheran Church increase 300%; during this time also Scherer's image as a man and as a pastor grew to heroic proportions in the minds of his people.

The Scherer family was concerned about the English-speaking Lutherans in Richmond long before the Rev. John Jacob Scherer, Jr., became pastor of First English Church. Pastor Gideon Scherer (d. 1876) visited the Richmond Lutherans in 1844 on behalf of the Synod of Southwestern Virginia to investigate the possibility of establishing a

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[2] Minutes of the Evangelical Lutheran Synod of Virginia, 1906, p. 5.

Lutheran congregation.[3] At the meeting of the Synod that year, which was held in Brick Union Church in Botetourt County, the Rev. Gideon Scherer, along with the Rev. James A. Brown,[4] had been appointed to visit the city of Richmond with the view of organizing a mission congregation there.[5] This they did, and at the next meeting of the Synod, in 1845, Pastor Scherer "gave an interesting and encouraging report"[6] on his visit. After his report the Synod passed the following resolution: "Resolved, that this Synod has heard with pleasure the statement of Brother Scherer in relation to the Lutheran population of Richmond, the friendship and hospitality extended to him whilst there, and the encouraging prospects of organizing our English Lutheran Church in that city."[7] In spite of the "encouraging prospects" nothing resulted directly from this visit by Gideon Scherer, the uncle of John Jacob Scherer, Jr. First English Lutheran Church was established later in 1869.[8]

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[3] Charles Willis Cassell, William John Finck, and Elon O. Henkel, History of the Lutheran Church in Virginia and East Tennessee (Strasburg, Virginia: Shenandoah Publishing House, Inc., 1930), p. 119.

[4] Ibid.

[5] Ibid.

[6] E. W. Leslie, History of the Evangelical Lutheran Church in Botetourt County, Virginia (Fincastle, Virginia: Hedrick & Leslie, 1910), p. 39.

[7] Minutes of the Southwestern Virginia Synod, 1845, p. 11.

Pastor Scherer's ministry of over fifty years was the longest tenure of one pastor in the history of the congregation. His lengthy ministry was in sharp contrast to his predecessors, who served relatively brief periods: J. G. Neiffer (1867-1870), W. C. Shaeffer (1875-1887), J. S. Moser (1888-1891), J. C. Seegers (1891-1894), J. A. Morehead (1894-1898), and C. A. Marks (1899-1906).[9] A long ministry at one church has no particular merit in and of itself, but in the case of Pastor Scherer the longevity is indicative of a ministry which was constantly bearing fruit in tangible and intangible ways. He was not holding on to a dying congregation, but he was constantly developing its potential. His pastoral longevity was testimony to his ability to maintain a fresh and creative approach to his ministry in spite of the familiarity brought with the passing years.

Pastor Scherer was hardly in Richmond before he asked for some time off so that he might get married. His request was granted by the church council, and on December 13, 1906, he and Anna Belle Downtain were married in Winfield, West

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[8] William Edward Eisenberg, The Lutheran Church in Virginia, 1717-1962 (Roanoke, Virginia: Published by the Trustees of the Virginia Synod, Lutheran Church in America, 1967), p. 469.

[9] *Ibid.*

Virginia.[10] Mrs. Scherer supported Pastor Scherer in his ministry until his death, and at their forty-fourth anniversary in 1950, he said of her:

> ...she can do many of the things I do and do them better, in addition to tackling lots of jobs that I can't.
>
> Because she is gentle and sympathetic and never betrays a confidence, people have a great way of telling Mrs. Scherer their problems, and they often gravitate in her direction after they have consulted her noted husband.[11]

Five children were born of this union, four of whom are living: John Jacob, III, born September 9, 1908; Harriet Ann,[12] born June 5, 1915; Katherine Elizabeth,[13] born July 9, 1919; and Mary Grace,[14] born May 11, 1921. James Grotius, born July 9, 1911, died in childhood.[15] As is often the case with men in the ministry, Pastor Scherer spent a great deal of time apart from his family. One of his assistant pastors, John R. Brokhoff, describes Scherer as "a man who neglected his family because of his church and community work."[16]

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[10] Interview with Mrs. J. J. Scherer, Jr., Richmond, Virginia, July 21, 1968.

[11] _Richmond Times Dispatch_, December 14, 1950, p. 1.

[12] Mrs. Robert I. Miles of Richmond, Virginia.

[13] Mrs. Paul Baily of Pittsburgh, Pennsylvania.

[14] Mrs. George E. Taylor of Richmond, Virginia.

[15] Interview with Mrs. J. J. Scherer, Jr., July 21, 1968.

[16] Letter from Pastor John R. Brokhoff, June 17, 1968.

Pastor Scherer was installed as pastor of First English Church in January, 1907, by the Rev. Dr. Luther Leigh Smith, president of the Virginia Synod.[17] Apparently Dr. Smith had his reservations about the young pastor he installed, for his son, Dr. Charles J. Smith, relates:

> We had a church there for a number of years, but it hadn't done very well, and so Dr. Scherer and his bride took up their residence in Richmond. I think that as I remember it, my father went down to install him and when he came back it's a family tradition that he said to my mother, "Well, I don't know about Richmond, there are a couple 'innocents abroad' that I left down there and I don't know what they are going to do to the Church, and I don't know what the Church will do to them.[18]

Several people had misgivings about Scherer and his potential as a minister. His father questioned his decision to enter the ministry, and his friend, Charles J. Smith, expressed surprise at learning that Scherer was in seminary. The president of the Virginia Synod wondered whether Scherer and his bride would survive the work at First English Church. But fortunately for Richmond, Pastor Scherer was undaunted by these misgivings; characteristically he began his ministry at First Church with boldness and audacity.

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[17] Minutes of the Evangelical Lutheran Synod of Virginia, 1907, p. 6.

[18] Charles J. Smith, "A Memorial Service in Recognition of Dr. J. J. Scherer, Jr.," Roanoke, Virginia, April 12, 1956, p. 5. (Typewritten.)

When Pastor Scherer first came to First English Church, there were three hundred and fifty-six communing members on the rolls,[19] and the church property was valued at $25,000.[20] At the end of his ministry the property was valued at $657,176,[21] and the number of communicants was 902,[22] the confirmed, 1,269,[23] and the baptized, 1,793.[24] Statistics such as these are recognizably inadequate standards by which to judge a church's work, but they are a measure, however inadequate, of the church's growth and outreach. Statistics cannot indicate the quality of life of a congregation, nor can they represent the depth and degree of devotion of the members. They do, however, indicate the number of people brought within the total ministry of the Church. These figures for First English during Pastor Scherer's ministry show at least the number of people who were receiving the sacraments, the means of grace for the life of the body of Christ. Many also were receiving instruction in the Christian faith, as indicated by the number of confirmations. Although statistics are only numerical standards, in this case the growth of the congregation also represents the success of Pastor Scherer's personal style of evangelism.

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[19] *Minutes of the Evangelical Lutheran Synod of Virginia, 1906*, p. 45.

[20] *Ibid.*

[21] *Minutes of the Lutheran Synod of Virginia, 1956*, p. 197.

[22] *Ibid.*, p. 195.

[23] *Ibid.* A confirmed member is one who has received confirmation but has not necessarily communed within the last year.

[24] *Ibid.* The number of baptized members includes children.

One of Pastor Scherer's important contributions to the life of First Church was in the area of church construction. He began his ministry in Richmond with the construction of the present sanctuary, and he ended his Richmond ministry by supervising the erection of the Scherer Memorial Chapel and Educational Building. This is not to suggest that Pastor Scherer was merely a "brick and mortar" man; nothing could be further from the truth. None of the building programs he supervised were just for the sake of building; they always had a definite functional purpose. He realized that the church edifice was the institutional center of the church's life. Here the congregation gathered weekly for worship and instruction, and their gathering place must be ideally located and properly adorned to the glory of God. The congregation's life pattern of gathering and scattering (koinonia and diakonia) necessitated a proper church building and location, and Pastor Scherer determined to secure this shortly after his arrival in Richmond.

When he began his ministry in Richmond, the church was located at the corner of Seventh and East Grace Streets, the first service being held there on April 9, 1877.[25] Prior to this the congregation had met in a committee room of the Odd Fellows Hall, in the Police Court room, in the Universalist Church on Mayo Street, and in the homes of the members.[26] After Pastor Scherer began his ministry, the congregation realized that a new church and a new location were essential to the continued growth of their work. The congregation, therefore, on January 8, 1909,[27] directed the trustees to sell the old church building; the sale was made on January 14, 1909.[28] The question of a new location proved difficult. Some wanted to remain in the same area of Richmond as the old church, but that area was fast becoming a business section.[29] Pastor Scherer suggested that they move to the west of Richmond, and on February 21, 1909, the congregation purchased a lot at the corner of Monument Avenue and Lombardy Street at the cost of $23,000.[30] This lot was in the center of Southern tradition; directly in front of it is the equestrian statue of J. E. B. Stuart, and nearby are the statues of Robert E. Lee and Jefferson Davis. This decision to move to the west of Richmond into a residential area was one of Pastor Scherer's first major decisions, and it proved to have a prophetic quality about it. Many of the parishioners thought the purchased lot was too far out of town and that the congregation could not handle the move financially, but they were to be proven wrong.[31] Scherer was able to read the signs of the times; the growth of Richmond was to the west. First English Church thus became an urban, center-city congregation.

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[25] Consecration of the First English Evangelical Lutheran Church Building, Richmond, Virginia (Richmond, Virginia: Whittet & Shepperson, 1911), p. 7.

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[26] Ibid.

[27] Ibid., p. 10.

[28] Ibid.

[29] Fifty Years in the Service of our Saviour (Richmond, Virginia: n. p., 1961), p. 13.

[30] Ibid.

On March 15, 1909, the Building Committee was appointed[32] of which Pastor Scherer was chairman.[33] In this capacity he guided the entire construction program from beginning to completion, the result of which was one of the finest church buildings in the city of Richmond. On October 18, 1909, the ground was broken for the new building by Mrs. Mary Kehrer Bowie, the only living charter member of the congregation.[34]

An undertaking of this magnitude necessitated the help of the entire Synod, and at the Synod convention of 1909 the Committee on Conferences presented the following resolution:

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[31] Kenneth Crumpton, Jr., "The History of the Lutheran Church in Richmond, Virginia, 1843-1965" (unpublished S. T. M. thesis, Lutheran Theological Southern Seminary, 1967), p. 58.

[32] Consecration of the First English Evangelical Lutheran Church Building, p. 10.

[33] Ibid., p. 1.

[34] Ibid., p. 10.

"Resolved, That we recommend to the Evangelical Lutheran Synod of Virginia at its next meeting that the Synod endorse and pledge its cooperation in the raising of $5,000 for a new church in Richmond."[35] After some discussion the Synod approved the resolution and proceeded to collect funds for the Richmond congregation.[36] On March 23, 1910, the treasurer of the Synod sent $695.85 to Richmond as the first payment on the Synod's pledge to the congregation's building.[37]

On April 5, 1910, the cornerstone for the new church was laid. In a letter to Dr. George S. Bowers dated April 26, 1910, Dr. John A. Morehead, president of Roanoke College, describes the occasion:

> In compliance with your appointment and the request of Pastor Scherer, I visited Richmond April 5, 1910, to assist in the laying of the corner-stone of the new edifice of the First English Lutheran Church at the corner of Momument avenue /sic/ and Lombardy Street. The service according to the Book of Worship, with an address by myself, was held at 4 o'clock in the afternoon of that day. It was a beautiful spring-like day. A large gathering of people was present. The occasion was solemn and inspiring. The church council, the congregation, and the pastor seemed full of energy and faith. I believe they are determined to carry to a successful issue their great undertaking. I think this erection of a suitable church building in a good location at Richmond will in the providence of God mean much to our church in Virginia.[38]

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[35] Minutes of the Evangelical Lutheran Synod of Virginia, 1909, p. 28.

[36] Ibid., p. 34.

[37] Minutes of the Evangelical Lutheran Synod of Virginia, 1910, p. 51.

[38] Ibid., p. 8.

The congregation continued to meet in the church building at the corner of Seventh and Grace Streets until July 17, 1910,[39] and from then to the completion of the new Sunday Church School building they met in a West Broad Street building which was a part of Richmond College,[40] a Baptist school. During this interim the United Synod in the South held its convention in Richmond, September 6-11, 1910,[41] with First English Church as host. This was the second time the southern synods had met in Richmond. The General Synod South had met there, May 6-8, 1880.[42] These two times, 1880 and 1910, were the only times that the southern synods met in the city of Richmond. The fact that the United Synod in the South held its convention in 1910 in Richmond is evidence of the importance of the Richmond congregation in the southern Lutheran Church, and it testifies to Pastor Scherer's significance as a rising Lutheran clergyman. From 1910 Pastor Scherer plays a larger part in the affairs of the United Synod in the South.

The week of May 15-21, 1911, was given to the celebration attending the consecration of the new building. Sunday, May 21, was the day of consecration, and the service was held at 3:45 P.M. Dr. George S. Bowers, president of the Lutheran Synod of Virginia, describes the occasion in his report to the Synod:

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[39] Fifty Years in the Service of Our Saviour, p. 13.

[40] Ibid.

[41] Eisenberg, p. 683.

[42] Ibid.

> Sunday, May 21, 1911, was a day of great moment in the history of the First English Lutheran Church of Richmond. It was dedication day, and the pastor and all the membership were happy. This congregation has erected and consecrated a beautiful, commodius, and well-appointed church home. "The edifice with Sunday-School annex on the one side and a ten-room parsonage on the other is built of James River granite, in Gothic style, with two perfectly proportioned towers on either side. The interior is cruciform in shape, seating over 500 people, with three wide aisles, and probably the most commodius chancel in the South." The festival of dedication began on Monday evening, May 15, and extended throughout the week, services being held each evening when sermons were delivered by former pastors and others. The culmination of this happy event was reached on Sunday when the building was dedicated to the glory and worship of the Triune God. The dedicating sermon was preached at 11 a.m. by the President of Synod, Rev. Geo. S. Bowers; the formal act of dedication took place at 3:45 p.m., and was performed by the pastor, Rev. J. J. Scherer, Jr.; the evening sermon was delivered by Rev. J. A. Morehead, D. D., a former pastor, at 8 o'clock. Others who participated in these festivities were Revs. C. A. Marks and J. C. Seegers, D. D., both former pastors. May every blessing of God attend our church in Richmond, fulfilling all the hopes of the faithful pastor and his loyal congregation.[43]

Thus a milestone had been reached in the ministry of Pastor Scherer and the people of First Lutheran Church. They had a church property which was valued at $100,000,[44] and the number of communicants had reached three-hundred and eighty by 1911.[45]

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[43] Minutes of the Evangelical Lutheran Synod of Virginia, 1911, p. 9.

[44] Ibid., p. 13.

> The completion of the magnificent structure becomes the more significant when we recall that it is the outcome of 42 years of labor - yes, of struggle - of trial - of discouragement. For years it seemed as if Richmond was a hopeless proposition. Failure seemed to be the inevitable outcome. But it was not abandoned. It is a reward of patience, sacrificing, untiring efforts.[46]

Pastor Scherer realized the value of good facilities for the growth and development of a church. Both the sanctuary and the educational areas must be constructed so as to promote worship and create the best possible educational environment. These goals had been achieved with the construction of the new edifice.

Indicative of Scherer's attitude toward his ministry was the location of the parsonage in relation to the church building. He did not agree with those who might want the pastor's house located a great distance from the church in order to assure privacy. His understanding of the ministry was such that he believed that he must be near the church and that he must be available at all times. Mrs. Scherer informed the writer that frequently Pastor Scherer was called during meal times and in the middle of the night, and that he never failed to respond. She said that she would wake up in the middle of the night, and he would be dressing to go out.[47] Anyone who came to the church seeking help would always find the pastor. Availability was a characteristic of Pastor Scherer's ministry.

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[45] Ibid.

[46] J. C. Seegers, Lutheran Church Visitor (June 1, 1911), p. 14.

Although a beautiful building was completed, the congregation had a debt on the property of $34,000.[48] At this point Pastor Scherer exhibited his ability as a financier by proposing an ingenious plan. In May, 1916, thirty of the young men of the congregation were insured for $1,000 each by a twenty year endowment policy with the Atlantic Life Insurance Company of Richmond. The premiums were paid from the Church Debt Fund and the Trustees were made the beneficiaries.[49] Then the insurance company loaned the church money on the policies. "Many of the men who were insured saw active duty in World War I, and all returned home unharmed." In this way $30,000 was secured to help remove the debt. When Pastor Scherer reflected on this financial move later, he said:

> It was hard work, and it took a bunch of young zealots to do the job. When you get older you get too much sense to try a fool thing like that.[51]

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[47] Interview with Mrs. J. J. Scherer, Jr., July 21, 1968.

[48] Minutes of the Evangelical Lutheran Synod of Virginia, 1911, p. 13.

[49] Eisenberg, p. 467.

[50] Ibid.

[51] "Personality Plus," The Lutheran, Vol. XXVIII, No. 15 (January 9, 1946), p. 18.

The entire building program and the plan for financing the debt are striking illustrations of the "consecrated audacity, born of deep faith and high commitment," which Scherer showed in his ministry. He accepted the call to Richmond when the future of First English Church was highly uncertain, and he took hold of the situation with undaunted determinism. He was able to inspire the congregation to reach beyond their normal limits and to extend themselves in the Church's work. This capacity to inspire his people was one of the significant features of his ministry.

After the dedication of the new building First Lutheran Church, under Pastor Scherer's leadership, grew rapidly. By 1912, the communicant membership had reached four-hundred and fifty-three,[52] and one-sixth of all the members received into the churches of the Virginia Synod were welcomed at First English Church in Richmond,[53] which received an average of one new member per Sunday. By 1917, the Four Hundredth Anniversary of the Protestant Reformation, First Lutheran Church had five-hundred and eleven communing members,[54] and was therefore the largest congregation in the Evangelical Lutheran Synod of Virginia.[55]

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[52] _Minutes of the Evangelical Lutheran Synod of Virginia, 1917_, p. 65.

[53] Crumpton, p. 71.

[54] _Minutes of the Evangelical Lutheran Synod of Virginia, 1917_, p. 65.

[55] Crumpton, p. 71.

As was stated previously, Pastor Scherer was much more than a "brick and mortar" man, but he did realize the value of adequate facilities. By the time of the closing years of his ministry in Richmond there was a pressing need for more Sunday Church School rooms. As he began his Richmond ministry with the construction of a new church building, so he completed it by beginning the program to build a new educational building. In 1952 First Lutheran began the campaign to raise $175,000 for the new project,[56] and on January 17, 1954, the ground was broken.[57] A part of this building program was to convert the present Sunday School rooms into a chapel in honor of Dr. Scherer. The original plan was to dedicate the building in December, 1955, in connection with Dr. Scherer's forty-ninth anniversary as pastor of First Church, but his illness in December and subsequent death in January postponed the dedication. The Scherer Memorial Chapel and Educational Building was not dedicated until June 3, 1956, with Dr. J. Luther Mauney, president of the Lutheran Synod of Virginia, preaching the sermon.[58] These two projects, the church edifice and the educational building, are some of the tangible results of Pastor Scherer's Richmond ministry.

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[56] "Campaign Booklet," 1952, p. 2.

[57] Fifty Years in the Service of Our Saviour, p. 15; Richmond Times Dispatch, January 16, 1954, p. 3.

[58] "The Order of Worship for the Blessing and Dedication of the Scherer Memorial Chapel and Educational Building and Memorials," June 3, 1956, pp. 1-3; Richmond Times Dispatch, June 2, 1956, p. 4.

During the first decade of Pastor Scherer's work in Richmond the Lutheran Church as organized in the General Synod, General Council and United Synod in the South was moving closer to organic union. Pastor Scherer played an indirect part in these union efforts by being a delegate from the Virginia Synod to the United Synod in the South, 1912-1918. He was not one of the leaders in this merger, but he was to serve and support the new United Lutheran Church in America until his death. The occasion which gave impetus to the unification of the General Synod, General Council and United Synod in the South was the Four Hundredth Anniversary of the Reformation.[59] As early as 1909 the General Council began to plan for observing the Quadricentennial of the Reformation, and in 1914 the three participating bodies had organized the "Joint Committee on the Celebration of the Quadri-Centennial of the Reformation."[60] At the April 17, 1917 meeting of the Joint Committee the lay members of the Committee adopted a resolution urging the unification of the Lutheran Church in America.[61] This resolution was presented to the entire Joint Committee and was implemented by the presidents of the three participating bodies. Merger details were then worked out and accepted by the three 1917 conventions of the General Synod, General Council and United Synod in the South. Beginning on November 11, 1918, the three general bodies held their last separate conventions, and on November 14, 1918, they held the first convention of the United Lutheran Church in America.[62] This body was in existence until 1962,[63] and Pastor Scherer attended all of its conventions until 1954.

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[59] Abdel Ross Wentz, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955), p. 282.

[60] Ibid.

[61] Dorris A. Flesner, "The Formation of the United Lutheran Church in America, 1918," Concordia Historical Institute Quarterly, Vol. XL, No. 3 (October, 1967), p. 144.

The period in which these merger negotiations were transacted coincided almost exactly with the time that the United States was involved in World War I. The United States declared war on Germany on April 6, 1917, and the initiating resolution by the lay members of the Quadricentennial Committee was adopted on April 17, 1917. The War was ended with the armistice on November 11, 1918, and the merger was consummated three days later on November 14, 1918.

By the time of World War I and the merger negotiations of the Lutherans, Pastor Scherer had become one of the outstanding Lutheran clergymen of the Virginia Synod. He was a very successful parish pastor and had the largest Lutheran congregation in Virginia. Since 1915 he had been vice-president of the Virginia Synod[64] and prior to that had served on numerous synodical committees. In Richmond he was substitute judge of the Juvenile and Domestic Relations Court[65] and had helped to found the Richmond School of Social Work and Public Health.[66] In recognition of his outstanding work in the local church, in the Synod, and in the city of Richmond, Roanoke College conferred the honorary Doctor of Divinity degree upon him in June, 1917,[67] at which time he delivered the baccalaureate sermon.[68] Since he was only thirty-six years old at the time, this made him the youngest minister ever to receive this distinction from Roanoke College. His father, John Jacob Scherer, Sr., received the D.D., from

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[62] Wentz, p. 283.

[63] In 1962 the United Lutheran Church in America joined with the Augustana Evangelical Lutheran Church, The American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church to form the Lutheran Church in America.

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[64] *Minutes of the Evangelical Lutheran Synod of Virginia, 1917*, p. 65.

[65] *First Annual Report of the Juvenile and Domestic Relations Court of Richmond, Virginia, 1916* (Richmond, Virginia: Wm. Ellis Jones' Sons, Inc., 1917), pp. 1-2.

[66] *Richmond Times Dispatch*, April 13, 1960, p. 5.

[67] Abdel Ross Wentz, *Gettysburg Lutheran Theological Seiminary*, Vol. II: *Alumni Record* (Harrisburg, Pennsylvania: The Evangelical Press, 1964), p. 162; J. C. Schwartz, ed., "Scherer, John Jacob, Jr.," *Who's Who in the Clergy*, Vol. I (1936), p. 1000. *Roanoke College Bulletin: 1967 Alumni Directory*, Vol. XLVI, No. 7 (September, 1967), p. XV, lists the date of the degree as 1918.

[68] There is no information available concerning Pastor Scherer's baccalaureate sermon or the remarks made when he was awarded the degree (Letter from Homer Bast, Assistant Dean of Roanoke College and Registrar, June 21, 1968).

Roanoke College in 1899,[69] his cousin, Melanchthon Gideon Groseclose Scherer, in 1903.[70] And later another member of the family would be so honored; Paul Ehrman Scherer, John Jacob, Jr.'s second cousin, received Roanoke College's D.D., in 1923.[71] The degree from Roanoke College was not the only honorary degree John Jacob Scherer, Jr., was to receive. On June 6, 1954, the College of William and Mary at Williamsburg, Virginia, awarded him the honorary Doctor of Laws Degree.[72]

During the First World War, 1917-1918, Pastor Scherer and the people of First Church worked with the members of Bethlehem Lutheran Church (Missouri Synod) in providing a Lutheran service center at Petersburg, Virginia (twenty-three miles south of Richmond), for the soldiers at Camp Lee.[73] Scherer always believed that his parish was much larger and more inclusive than the membership of First Church, and he endeavored to be a pastor to those who had no official pastor. This cooperative work at Camp Lee was one of the few things that the Lutheran congregations of Richmond did together, and it took a war to bring it about. Many of the soldiers at Camp Lee came to Richmond to worship since there was no Lutheran church in Petersburg. During both World Wars Pastor Scherer worked with military men, and after World War II the Service Commission of the National Lutheran Council honored him with a certificate as a contact pastor for military personnel.

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[69] Roanoke College Bulletin: 1967 Alumni Directory p. XV.

[70] Ibid.

[71] Ibid.

[72] The Virginia Gazette, June 11, 1954, sec. 2, p. 9.

[73] Eisenberg, p. 467; Fifty Years in the Service of Our Saviour, p. 14.

The First World War brought about in the United States a strong anti-German sentiment which caused many German Lutherans to be suspect. Some citizens of the United States suspected Lutherans with a German background to be more loyal to Germany and the Kaiser than to the United States. This caused the Lutherans to have to defend their patriotism and devotion to the cause of the United States government. To what degree this affected the Lutherans of Virginia and especially Richmond is difficult to ascertain. Neither of the histories of the Virginia Synod, C. W. Cassell, W. J. Finck, and E. O. Henkel, History of the Lutheran Church in Virginia and East Tennessee, and William E. Eisenberg, The Lutheran Church in Virginia, 1717-1962, mention this anti-German sentiment in Virginia. This is not to suggest that the sentiment was not there.

Pastor Scherer was probably able to deal with any anti-German sentiment in Richmond because of his "Americanism," that is, his acculturation to the American scene. His support of the United States government and the war effort was stated in the Report of the Committee on Resolutions of the Evangelical Lutheran Synod of Virginia. He chaired this committee which stated in part:

> ...we reaffirm our loyal adherence to the fundamental doctrine and historic practice of our church of patriotic devotion to the flag of the country, of respect for civil authority, of obedience to the laws of the land, and our readiness today to defend our national interests and institutions, by our fortunes and our blood, "as attested by the history of our people in every time of crisis in the States," and especially exemplified by that fearless, stalwart character Rev. Peter Muhlenberg and his loyal and brave soldiers this territory furnished in the heroic struggle in the initiative for world democracy; and as further exemplified by the great number of our young men now engaged in the world war for the same principles.[74]

This statement clearly presents Dr. Scherer's position with regard to World War I. He believed the United States was fighting for world democracy in its war against Germay. He also believed the doctrine and practice of the Lutheran Church was devotion to one's country, respect for civil authority, obedience to the law, and a readiness to defend national interests. This position would have allayed any anti-German feeling against the Lutherans of First English Church.

The same ideas that Scherer expressed in this Report were stated by Dr. Henry Eyster Jacobs, Dean of the Lutheran Theological Seminary at Philadelphia, in his sermon before the first convention of the United Lutheran Church in America on November 14, 1918. In this sermon Jacobs called the United

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[74] Minutes of the Evangelical Lutheran Synod of Virginia, 1918, p. 65.

Lutheran Church "an American Church"[75] and called it "to be thoroughly identified with all the interests of this country, and not to stand aloof as though we were mere sojourners."[76] He praised the United States, and asked his hearers, "What country in all the earth,...offers the Lutheran Church what is afforded here?"[77] He goes on to say that "Lutheranism has always been the advocate of constitutional government"[78] and that is what we have in the United States. Furthermore, in the United States the door is open "for a new Theology, new in form, but identical in substance with that of the Reformation, in the English language (now the world language)...."[79] Jacobs supported the use of English rather than German and claimed that the United Lutheran Church supported America and American interests.

First Church, in fact, indicated its position in its name - First English Evangelical Lutheran Church. It used English from the time of its establishment in 1869, and this would have reduced any anti-German sentiment toward First Church. Scherer was completely devoted to the United Lutheran Church, and would concur with Jacobs' position.

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[75] Minutes of the United Lutheran Church in America, 1918, p. 13.

[76] Ibid.

[77] Ibid., p. 14.

[78] Ibid.

[79] Ibid.

The period between the wars, 1918-1941, was a time of great change for the American people and for the American churches. These years witnessed the failure of the League of Nations, the failure of prohibition, and the failure of the American economy. It was also the time when President Harding "returned the nation to normalcy"; President Hoover stressed rugged individualism; and President Franklin Roosevelt introduced the New Deal. In the American churches it was the period when the Fundamentalist reaction to the liberalizing tendencies in Protestantism reached an apex with the Scopes' trial in Dayton, Tennessee, and the resignation of Harry Emerson Fosdick as pastor of New York's First Presbyterian Church. One of the most significant religious movements of the period was the progress of the ecumenical movement. This movement began organizationally in America with the Federal Council of Churches in 1908 and climaxed with the establishment of the World Council of Churches in 1948 and the National Council of the Churches of Christ in the United States of America in 1950. At the same time there was the rise of world denominational fellowships such as the organization of the Lutheran World Conference in 1923. Scherer was to be a delegate to the Second Lutheran World Conference in 1929.

On the local level, where the Church lives out the life it has in Christ, Pastor Scherer was to continue to lead the First Lutheran Church into new and exciting areas of witness. He was always eager to exercise a ministry open to the future while retaining the proven values and forms of the past. He was willing to try new programs and new approaches, but he did not fall into the trap of being faddish or merely popular. His ministry was balanced; "test everything, and hold fast to that which is good" (I Thes. 5:21).

One of Scherer's main innovations was to bring a Lutheran Deaconess to First English Church, the first deaconess to serve within a congregation in Virginia.[80] On July 5, 1919, Sister Ruth Wagner became the parish deaconess at First Church,[81] and she was to work there for the remainder of Dr. Scherer's ministry.[82] They were to work together at

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[80] Eisenberg, p. 467.

[81] Ibid.

[82] Ruth Wagner, the seventh child of Jacob William and Minnie Irene (Saylor) Wagner, was born March 16, 1896, in Ellington, Missouri. In 1906, she moved to Altoona, Pennsylvania, where she attended the public schools. In October, 1916, she entered the Lutheran Baltimore Motherhouse and School to prepare for the Diaconate. She came to First Church on July 5, 1919, and remained there until July 9, 1961, five years after the death of Pastor Scherer. The congregation expressed their appreciation to Sister Ruth for her forty-two-years of work with a Farewell Service on July 20, 1961. September 1, 1961, she became Head Resident of the Lutheran Deaconess School of the Baltimore Motherhouse, and since January 1, 1966, has been retired at the Deaconess Community of the Lutheran Church in America at Gladwyne, Pennsylvania. (Letter from Sister Ruth Wagner, June 25, 1968).

First Church for thirty-seven years. The words of one who knew her show the appreciation First Church had for Sister Ruth:

> She gave her entire life to the Church, to her Lord, and to the congregation which loves her for her simple faith, endless labors, and humble service. She was a walking computer, remembering vast quantities of information about people and affairs in the life of the congregation. She was parish secretary, visitor, counselor and teacher. In terms of the twentieth or any other century, she was a true saint of God.[83]

On the first page of the bulletin for her Farewell Service Sister Ruth was described as "a helper of many."[84]

For thirty-seven years Pastor Scherer and Sister Ruth Wagner were to serve as a team in leading First English Church. She was to do much of the routine visitation and secretarial work so that Pastor Scherer would be free to counsel and serve in the community. Scherer's willingness to have a woman on the staff witnessed to some basic theological truths. It was evidence of his conviction that women can legitimately serve in professional capacities in the Church and that women are not second class Christians. He never promoted the cause for the ordination of women, but he was willing in 1919 to have a woman on his staff. Compared to many clergymen and laymen of his day he was ahead of his times. She served well and was an invaluable complement and supplement to his ministry.

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[83] Crumpton, p. 72.

[84] "A Farewell Service to Our Deaconess Sister Ruth Wagner," Richmond, Virginia, July 20, 1961, p. 1.

While Jay Scherer was in college his mother died, and her death profoundly affected him. Twenty-one years later, in 1919, his father, John Jacob, Sr., died at the age of eighty-nine.[85] John Jacob, Jr., buried him in the home town, Marion, Virginia. The father had founded a college, been president of the Virginia Synod, and pastored numerous churches. His grandson, John Jacob, III, describes the contrast between father (John Jacob, Sr.) and son (John Jacob, Jr.):

> The spiritual chasm between generations is never easy to traverse and sometimes the crossing is impossible. Jay Scherer and his father ultimately came to the point where they could speak to one another across the chasm, but neither could get spiritual food on the other side. Affection and respect could carry them only so far and that was not all the way. They were of different centuries and different worlds, men of the same blood worshipping Gods of different testaments -- Gods as diverse as Elijah and John of the Gospel.... Old John Jacob could not, had he wished, have cast his mantle upon his son, for it was the buckskin mantle of the primitive Christianity which witnessed human behaviour in terms of black and white. The father crusaded majestically through the forest; the son prefers to converse and learn from the trees, including the stunted and the gnarled.[86]

This rather ornate prose and Marcionite theology of John Jacob, III, does grasp basic differences between the generations and presents a truthful image of John Jacob, Jr., as one who conversed with "the stunted and the gnarled."

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[85] Cassell, Finck, and Henkel, p. 348.

[86] John Jacob Scherer, III, unpublished manuscript, no pagination. (Typewritten.)

Scherer was pastor to those who needed a physician as is evident in the later discussion of his counselling activities.

At the ninety-first convention of the Lutheran Synod of Virginia in 1920, Dr. Scherer was elected president of the Synod,[87] a position he was to hold for two years until the merger of the Virginia Synod, the Southwestern Virginia Synod and the Holston Synod in 1922. The Virginia Synod held its next convention, October 10-14, 1921 at First English Church in Richmond,[88] where Pastor Scherer and his congregation served as hosts. He was to serve as the president of the new Virginia Synod from 1926-1948, the longest term for a president in the history of the Synod. Thus, by 1920, he was a synodical president and was involved in numerous activities in the city of Richmond, but it is as a pastor that he must be considered and understood. He guided the construction of a large church in Richmond, he served the church in high official positions, and he even served as substitute judge for the Juvenile and Domestic Relations Court of Richmond, but he was always a pastor first. As Dr. William E. Eisenberg states in his history, The Lutheran Church in Virginia, 1717-1962:

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[87] Minutes of the Evangelical Lutheran Synod of Virginia, 1920, p. 29.

[88] Minutes of the Evangelical Lutheran Synod of Virginia, 1921, p. 1.

> But above everything else Dr. Scherer was pastor of First English Lutheran Church of Richmond, and Richmond was his parish. Among his people in congregation and community his stature assumed heroic proportions. He knew people, and he loved people. He was ever a pastor at heart, which fact is attested by his ministry of half a century in the state capitol.[89]

In his pastoral office Scherer became very concerned about the family life of the members of his congregation. He always considered the family as the basic unit of society but realized that so many groups, including the church, were making such demands upon the time of people that the family had little time together. As he described it:

> Too many are in a mad rush, always going somewhere. Some social amusement or some meeting is in the way to prevent the mothers and fathers from staying at home at nights and looking after the home ties.[90]

He was completely convinced that "the Church cannot survive if the home fails."[91]

Pastor Scherer decided that the Church should reduce its number of meetings and encroachments on family time. On the first Sunday of November, 1923,[92] therefore, he suggested to his congregation that the Wednesday evening service be discontinued and that all remain at home on that particular night and cultivate the home life. This experiment was to run until January 1, 1924, at which time the congregation would attempt to evaluate what had happened.

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[89] Eisenberg, pp. 283-284.

[90] Richmond Times Dispatch, December 9, 1923, part 7, p. 2.

[91] Ibid.

[92] Ibid.

Pastor Scherer made it clear to the congregation that the time spent together by a family on Wednesday evening did not have to be given to religious activities or devotions. The plan was to have the parents at home and to "let all members of the family see each other and know each other better in the home circle."[93] Dr. Scherer described what his family did on these Wednesday evenings:

> In my own home when Wednesday evening comes, I gather my four children in the living-room and we have a Bible-reading and prayer. Afterwards I distribute candy and engage in various games with them. They enjoy these evenings and look forward to them.... My own children say that the Wednesday evenings at home - we have had five since the experiment started - give them the best time of their lives.[94]

The "abandonment of the church service for the fireside circle" program was not as successful as Pastor Scherer had hoped and it was not continued after January 1, 1924. It did, however, indicate Pastor Scherer's concern for the family and his willingness to experiment, even to the point of ending the sacrosanct Wednesday evening church service.

As a pastor Dr. Scherer placed great emphasis on the visitation of the sick. His activities in the hospitals of

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[93] Ibid.

[94] Ibid.

Richmond were a large part of his ministry. At Stuart Circle Hospital, across the street from First English Church, he was considered a member of the staff. Often he would be in the operating room when a member of his congregation underwent surgery. In fact, he had his own gown and mask which he wore while staying in the operating room with a patient.[95] In the Richmond hospitals his pastorate knew no narrow sectarian lines. He would visit the sick of every faith and of no faith at all. A story has it that he had a pass to the hospitals which read: "Allow bearer to visit any patient at any hour, stay as long as he wants to and don't ask him any questions."[96] The editor of the Richmond Times Dispatch described Pastor Scherer's visits to the hospitals as legendary.[97]

Not only did Pastor Scherer give his time to the patients in the hospitals, but he worked just as closely with the doctors and nurses. One of the nurses in Richmond paid him the following tribute:

> No one has played a greater part in my professional life than the Rev. J. J. Scherer. I recall twenty-five years ago when I was the Superintendent of the Memorial Hospital and he had just been named the head of the English Lutheran Church. Even then, as a very young man, he was the same self-sacrificing Man of God that he is today, denying himself of his worldly

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[95] Interview with Mr. Harry J. Schultheis, life-long member of First English Lutheran Church, Richmond, Virginia, July 22, 1968.

[96] J. J. Scherer, III, unpublished manuscript, no pagination. (Typewritten.)

[97] Richmond Times Dispatch, January 15, 1956, p. 1.

> goods, making heavy draughts upon his strength and physical store sometimes to his own detriment - utterly heedless of self if he could relieve the cry of the distressed.
>
> I never hesitated to call on him at any hour of day or night to administer spiritual comfort to the dejected or to the dying, no matter what the denomination and perhaps when no other minister was available.
>
> His great influence over the student nurses always struck me forcibly. No matter what their denomination when coming to the city, their choice invariably, when questioned at the end of their probation period as to what church they would attend while in the Training School was "Dr. Scherer's." If any controversy arose or there was any occasion when I needed counsel or advice, whether bearing upon the disciplining of these young women or upon needed moral or spiritual guidance, the final outcome always demonstrated the value and wisdom of his fine judgment. I am glad to have known this Man of God.[98]

Dr. Scherer's work in the hospitals of Richmond was recognized even by the Medical College of Virginia. After his death, The Medicovan, the newsletter of the Medical College, wrote "An Appreciation" for him which stated in part:

> Here at the College, Doctor Scherer was a frequent visitor to our patients, to whom he brought help, encouragement, and good counsel. He played an active part in mental health activities and was devoted to the development and growth of programs for helping the mentally and emotionally ill.[99]

It was at the Stuart Circle Hospital that Pastor Scherer did most of his work with the sick and the student nurses. Here "he was a wise counsellor, understanding friend, and an ever present comforter, to doctor, nurse and patient."[100] He preached the baccalaureate sermon to the graduating classes of Stuart Circle Nursing School throughout his entire ministry at First English Church.[101] At his death those at Stuart Circle Hospital also remembered him with kind words:

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[98] Rose Z. Van Vort, "A Man of God," A Tribute to John Jacob Scherer, Jr., ed. A. Douglas Smith, Jr. (Richmond, Virginia: The Dietz Printing Company, 1931), p. 17.

[99] Ebbe C. Hoff, "Dr. J. J. Scherer, Jr.: An Appreciation," The Medicovan, Vol. IX, No. 1 (February, 1956), p. 2.

> Let this be our tribute to his memory: that we, the graduates of the Stuart Circle School of Nursing, rededicate ourselves anew to the noblest ideals of our profession. This would be his prayer for us; this would be the monument to his memory that he would have us build; that we keep faith with our pledge to alleviate the sufferings of humanity.
>
> We humbly thank God for the example of his life; for his humility, for his self sacrifice, for his love of all mankind, and above all for his deep and abiding Faith in His /sic/ Master. May we ever be worthy of the example of this great friend of ours, by accepting the challenge which it daily so eloquently uttered.[102]

Pastor Scherer considered the sick room one of the places most in need of his ministry and of the strengthening word of the Gospel. He was well aware that Jesus spent much of his time with those who were sick and that a significant aspect of Jesus' ministry was the healing of sickness and disease. In fact, Pastor Scherer wrote a paper on disease and sickness in which he presented his understanding of the relationship of Christ and the Church to the problem of sickness.[103] The first part of the paper emphasizes that while Christ was never sick, he recognized the reality of sickness and thus would reject certain later cults like the Christian Scientists.[104] Furthermore, Christ regarded sin as the cause of sickness in a general way, and His healing ministry was a significant part of His work on earth. Most important, Christ always stressed the relationship between an expectant faith and the healing of the sufferer.[105] "Thy faith hath made thee whole" was the heart of Jesus' healing ministry. Jesus also sought to secure a sympathetic and helpful atmosphere about the patient. Another factor in Jesus' healing ministry was His own unselfish, loving personality.[106] In this context Scherer points out that the personality of the physician still has much to do with the recovery of the patient.[107]

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[100] "In Memory of the Reverend John Jacob Scherer, D.D., LL.D., 1881-1956: Personal Friend of the Great Physician," Richmond, Virginia, 1956, p. 1. (Typewritten.)

[101] _Ibid._

[102] _Ibid._, p. 2.

In the second part of his paper Scherer treats the relationship of the Church to the ministry of healing. He rejects the idea "that the power of healing was bestowed upon the Apostles of our Lord for a special purpose and for a limited time and that with the passing of the Apostles the power was withdrawn from the Church."[108] He believed that the power of healing was to continue to be the possession of those who believed and that they should exercise it. In this healing ministry of the Church emphasis is placed upon the prayer of faith.[109] One prays for the sick in the expectation of God's healing power.

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[103] John Jacob Scherer, Jr., "Christ, the Church and Disease," Richmond, Virginia, 1932. (Typewritten.)

[104] *Ibid.*, p. 1.

[105] *Ibid.*, p. 2.

[106] *Ibid.*, p. 3.

[107] *Ibid.*

In his concluding remarks Pastor Scherer maintains that today we must use all the means for healing sickness that are in the possession of man. This means most particularly the learning and skills of medical science.[110] But also the "prayer of faith should have its proper place in all healing."[111] Prayer must go hand in hand with the skills of the doctor. It should be recognized that there are cases of sickness that it is not the will of God to heal either by doctors, by prayer, or by both. "In such cases it is ours to submit ourselves to His will."[112]

This paper, which has no date and no indication as to whom the audience might be, gives us some insight into Scherer's understanding of sickness and the Church's role in the work of healing. He calls for no special services of "faith healing" but relies primarily upon the work of the medical profession. Along with the doctor's skill, however, the Church adds the prayer of faith imploring God to heal the sufferer. There is no magic here, but a balanced position of doctor's skill and God's grace. For this reason Dr. Scherer spent much of his time with the sick providing that needed atmosphere of sympathy and concern, and praying with them in the hopeful expectation of God's healing power. As was stated in *The Catholic Virginian* when he died: "perhaps he was best known for his visits to the sick."[113]

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[108] *Ibid.*

[109] *Ibid.*, p. 5.

[110] *Ibid.*, p. 6.

[111] *Ibid.*

[112] *Ibid.*

Dr. Scherer's work in the church and the city of Richmond did not go unnoticed by his congregation. The twentieth anniversary of his ordination and the eighteenth of his Richmond pastorate was celebrated with special services in December, 1924. At the service on the evening of the first Sunday in December, Dr. Douglas S. Freeman, editor of the *Richmond News Leader*, delivered the address.[114]

Dr. Scherer's leadership responsibilities continued to increase, and his congregation continued to grow. By 1926, First English Church had 902 baptized members,[115] 719 confirmed members,[116] and 580 communicants.[117] The church property was valued at $218,000.[118] Also in 1926, the United Lutheran Church in America held its fifth biennial convention at First English Lutheran Church on October 19-27.[119] This was the only convention of the United Lutheran Church in America to be held in Richmond,[120] and it was done during Dr. Scherer's pastorate.

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[113] *The Catholic Virginian* (January 20, 1956), p. 9.

[114] Crumpton, p. 75.

[115] *Minutes of the Lutheran Synod of Virginia, 1926*, p. 112.

Pastor Scherer always recognized the necessity and obligation of the local congregation to participate in the mission work of the church. He served numerous terms on the mission boards of both the United Synod in the South and the United Lutheran Church in America. At the same time he encouraged his congregation to support the mission work of the Church. The local congregation can participate in Christ's Great Commission to "make disciples of all nations" by supporting those who give themselves to his work. From 1925 to 1931, First Church helped to support in part the work of the Rev. Robert Oberly in Liberia, and from 1927 to 1960, they supported Pastor Kenneth Killinger, "The Mountain Missionary," in the mountains of southwest Virginia.[121]

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[116] _Ibid._

[117] _Ibid._

[118] _Ibid._, p. 113.

[119] _Minutes of the United Lutheran Church in America, 1926_, p. 5.

[120] The United Lutheran Church in America was in existence from 1918-1962.

The half century which Pastor Scherer spent in Richmond coincided with the first fifty years of the so-called ecumenical movement. The ecumenical movement can be said to begin with the work of Martin Bucer in the sixteenth century, and in America its beginning is associated with the work of Samuel Simon Schmucker and the Evangelical Alliance. Organizationally the movement began with the World Missionary Conference at Edinburgh in 1910, and it can be traced through a series of meetings and organizations until the formation of the World Council of Churches at Amsterdam in 1948. Organizational unitive efforts in the United States began with the formation of the Federal Council of Churches in 1908, and reached an apex with the establishment of the National Council of Churches in 1950. Within the broader movements were the intra- and inter-denominational mergers. The formation of the United Lutheran Church in America in 1918 was an intra-Lutheran union.

Dr. Scherer was an ecumenical Christian. His ecumenical position could best be described as "an unmistakable warmness toward the brethren in Christ in other demoninations,"[122] while maintaining a distinctively Lutheran confessional and liturgical position. He realized the need for cooperative programs, but he did not sacrifice his Lutheran heritage. Possibly the Church today could benefit by taking his position more seriously. He was always eager to participate in cooperative programs and community worship services, and he served as president of the Richmond Ministerial Union.[123] His ecumenical activity was climaxed by his participation as a delegate to the Second Assembly of the World Council of Churches at Evanston, Illinois, in 1954. These activities began, however, on the local level in Richmond with his work in the Virginia Council of Religious Education.

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[121] Fifty Years in the Service of Our Saviour, p. 14.

[122] Richard C. Wolf, "Gettysburg's Contribution to the Shaping of the American Church," Lutheran Theological Seminary Bulletin, Vol. XLVII, No. 2 (Spring, 1967), p. 11.

It is well known that the modern ecumenical movement and the efforts at cooperative church activity began with the Sunday School and the laymen. The same was true in the state of Virginia. After the International Sunday School Convention of 1875, held at Baltimore, Maryland, the church leaders of Virginia realized the need for a state-wide Sunday School organization.[124] The Virginia State Sunday School Union was subsequently organized on October 12, 1882, at Richmond.[125] In 1891, this group changed its name to The Virginia Sunday

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[123] Richmond Times Dispatch, January 15, 1956, p. 3.

[124] Minor C. Miller, The Churches Learn to Work Together: An Historical Summary of Cooperative Church Activity in Virginia (Richmond, Virginia: Virginia Council of Churches, 1952), p. 3.

[125] Ibid., p. 5.

School Association.[126] In 1922, at Kansas City, a merger was effected between the International Sunday School Association and the Sunday School Council of Evangelical Denominations which brought into being the International Council of Religious Education. Thus, on January 18, 1928, the Virginia Sunday School Association became the Virginia Council of Religious Education,[127] and the new organization proceeded to elect officers. One of the vice-presidents of the newly formed Virginia Council of Religious Education was Dr. J. J. Scherer, Jr.[128] He served as vice-president of this group throughout its existence from 1928 to 1944.[129] In this capacity Dr. Scherer worked for the objectives of the group:

1. To preach the gospel of cooperation in conventions and conferences throughout the state.
2. To conduct fact-finding surveys and publish the findings of such surveys.
3. To promote the training of church workers in cooperative training schools and classes.
4. To promote cooperative vacation church schools and to provide guidance for workers in vacation schools.
5. To establish the comprehensive system of Weekday Religious Education, including curriculum development and state-wide supervision.
6. To organize county and city councils of religious education and to provide guidance for these organizations.[130]

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[126] Ibid., p. 7.

[127] Ibid., p. 16.

[128] Ibid., p. 17.

[129] Ibid.

[130] Ibid., p. 18.

The Virginia Council of Religious Education was primarily concerned with cooperative work in Christian education. Some realized the need for an agency that would enable the churches of Virginia to cooperate on other issues. This desire resulted in the organization on July 6, 1944, of the Virginia Council of Churches.[131] The purposes of this new group were:

1. To manifest the essential oneness of the churches of Virginia in Jesus Christ as their Divine Saviour and Lord.
2. To provide an interdenominational agency for cooperation among the churches throughout the state.
3. To promote cooperation among the local churches and to promote the establishment of county and city councils of churches.[132]

When the Virginia Council of Churches was formed in 1944, fifteen denominations became members, one of which was the United Lutheran Church in America.[133] The United Lutheran Church in America, however, had only a consultative relationship to the Council.[134] Dr. Scherer was the representative of the Lutherans on the Executive Committee of the Virginia Council of Churches, 1944-1949.[135] The only other Lutheran church in Richmond at the time was a Missouri Synod congregation, and it did not participate in these unity efforts. For twenty-one years Dr. Scherer worked in the ecumenical activities of the churches of Virginia.

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[131] _Ibid._, p. 21.

[132] _Ibid._, p. 28.

[133] _Ibid._, pp. 29-30.

[134] _Ibid._, p. 30.

[135] _Ibid._

Pastor Scherer also participated in the intra-Lutheran efforts at unity and cooperation. He was one of ten official delegates[136] to the Second Lutheran World Convention at Copenhagen, Denmark, June 26 to July 4, 1929.[137]

By the time of the twenty-fifth anniversary of Dr. Scherer as pastor of First English Evangelical Lutheran Church in 1931, he was a leader of the Lutheran Church on the synodical and national levels. His primary devotion, however, was to Richmond and First English Church. His congregation expressed their appreciation for him with a small booklet entitled _A Tribute to John Jacob Scherer, Jr._, in which thirty-five people wrote testimonials about him.[138] These tributes came from a Jewish rabbi, a Catholic monsignor, the president of the United Lutheran Church in America, medical doctors, governors and ex-governors of Virginia, the mayor of Richmond, bankers and nurses.

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[136] Abdel Ross Wentz, ed., _The Second Lutheran World Convention: The Minutes, Addresses, and Discussions of the Convention_ (Philadelphia: The United Lutheran Publication House, 1930), p. 25.

[137] _Ibid._

[138] A. Douglas Smith, Jr., ed., _A Tribute to John Jacob Scherer, Jr._ (Richmond Virginia: The Dietz Printing Company, 1931), pp. 12-20.

Much of the activity of a parish pastor goes unrecorded. No record is kept of the visits he makes, the help he renders, the words he utters, or the good he does. Often the only evidence we have are the words of others about him. This is what the booklet, A Tribute, attempted to grasp and reproduce. Possibly the greatest documentation one can have of his life are the statements by others about him. The editor of A Tribute recognizes the difficulty of grasping the entire John Jacob Scherer, Jr., when he states: "that spirit of his which came from God who saw his creation, can only be understood, but never explained, by those who have walked with him in the awe-inspiring presence of the Almighty."[139] Several of these testimonial statements give insight into Pastor Scherer and his ministry.

Dr. F. H. Knubel, president of the United Lutheran Church in America, said:

> Dr. Scherer is to me in some respects the most remarkable man in the ministry of our Lutheran Church. Each time I meet him or learn of his activities he seems larger than on the previous occasion. Sometimes he appears to have outgrown my mind and my heart. He fulfills Paul's idea of "growing up into Him in all things, which is the Head, even Christ."[140]

Douglas Freeman, editor of the Richmond News Leader and one of the leading authorities on Robert E. Lee, said of Dr. Scherer:

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[139] Ibid., p. 5.

[140] Ibid., p. 13.

> ...I have had the honor of greeting him almost everywhere that a busy life as a newspaper man has taken me...wherever he saw the opportunity of lightening the burden of human woe or adding to the happiness and well-being of the town in which his lot was cast. I count him as one of the half-dozen most useful citizens of Richmond, and I think his conception of the duty of a minister comes closer to the ideal than that of any clergyman I ever knew. For he shapes his service by the need, rather than by the beliefs of mankind. And that is what Jesus did.[141]

A medical doctor, Beverly R. Tucker, had this to say about Dr. Scherer's ministry:

> The highest human calling is to administer to the soul. To be enabled to do this conscientiously one must understand, however, the distresses of the mind and the sufferings of the body. To administer to all three with sympathetic understanding, broad vision, and loving kindness seems too much to ask of any one individual. Still, here in our midst, this has been accomplished by Dr. J. J. Scherer, Jr. It has been accomplished so unostentatiously and so naturally that only those who have come in contact with his work are aware of it. The medical profession and those engaged in social work owe him a debt which can never be repaid and for which he had never asked even an expression of appreciation.
>
> It is safe to say that no more godly, and at the same time no more human, man has ever lived among us and that his touch with the finite has led those of us who have had the pleasure of being in contact with him to a better understanding of, and a greater reverence for, the infinite.[142]

Other people in Richmond who knew Scherer and who benefitted from his ministry tell about the conduct of that ministry. "Aunt" Mary Bowis, one of the elderly members of First Church, said this about him:

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[141] _Ibid._, p. 18.

[142] _Ibid._, p. 20.

> The church wasn't the same when Doctor Scherer came here twenty-five years ago. He has brought our people closer together and he has built our church. He's been mighty kind and sweet and thoughtful of me, and when I have been sick he has taken me to the doctor's so many times in his car. I love Dr. Scherer, and folks are just bound to love him if they know him. He's just the greatest man and finest minister in the whole world.[143]

These are the words of an average lay person in Pastor Scherer's congregation, but they are a profound summation of his ministry. While he was involved in many areas of the Church's life, he had time to take an elderly sick lady "to the doctor's so many times in his car."

In these tributes he was praised for "his love for humanity and his unselfishness in serving people of all denominations in time of sorrow or distress."[144] A Jewish rabbi, Edward N. Calish, said of him: "He is to me an ideal minister - sincere and courageous in his own belief, yet just and tolerant in his recognition of the viewpoints of others; a self-denying servant in the service of God and man, he gives of himself freely and unstintingly for the betterment and happiness of his fellow-man."[145] Dr. Solon B. Cousins, pastor of Second Baptist Church, claimed of Scherer:

> His has been an inclusive ministry and in the finest sense the entire community has been his parish.

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[143] Ibid., p. 12.

[144] Ibid.

[145] Ibid., p. 13.

> He is a preacher with the human touch, with the Christlike spirit.[146]

In the booklet he is probably best described as "A Minister to the Needs of his Fellowman."[147] His ministry knew no hours or job classification; all it knew was the power of the Gospel and the need of a neighbor.

At the same time that _A Tribute_ was presented to Pastor Scherer, a worship service was held on December 6, 1931, to honor his twenty-five years in Richmond. This was a community-wide service in which Virginia's leading citizens participated. Governor John Garland Pollard led the list of dignitaries, and he called Scherer "one of Virginia's most outstanding citizens."[148] Governor Pollard went on to say:

> We cannot overestimate his usefulness to the State. I hope I shall have the honor of appearing in this pulpit again in /_sic_7 his fiftieth anniversary.[149]

After the service the congregation presented Pastor and Mrs. Scherer with a new automobile.[150]

The years between the two world wars were also the time of America's greatest economic depression. With the crash of October, 1929, the economy hit its nadir, and consequently the Church's programs were cut back. First English Church also had to reduce its expenditures. In the days when the country was beginning to recover from the depression Dr. Scherer was interviewed by a newspaper writer on the subject of the depression and the future of the Church. In the interview Scherer expressed the optimism which characterized his approach to his ministry and to the future. In somewhat Darwinian terms he said that "what the world is going through now will work out into a survival of the fittest and will develop the highest type of leadership the world has ever known."[151] He saw the depression as a kind of catharsis in which the ultimate outcome would be the development of a new and finer civilization than the world had ever known. He believed "that the present situation, though it will break many people, as does every great upheavel or catastrophe, will result in good that will outweigh the evil."[152]

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[146] _Ibid._, p. 15.

[147] Ibid., p. 3.

[148] _Richmond Times Dispatch_, December 7, 1931, p. 1.

[149] _Ibid._

[150] _Ibid._

Concerning man's relationship to God during a time of crisis, he said "that the factor that decides whether or not a man or woman 'can take it' is the 'kind of God' he or she has and that it is the job of the Church to give, by preaching, teaching, and living, a big enough God to save them."[153] The Church must not place limitations upon God but sequently the Church's programs were cut back. First English Church also had to reduce its expenditures. In the days when the country was beginning to recover from the depression Dr. Scherer was interviewed by a newspaper writer on the subject of the depression and the future of the Church. In the interview Scherer expressed the optimism which characterized his approach to his ministry and to the future. In somewhat Darwinian terms he said that "what the world is going through now will work out into a survival of the fittest and will develop the highest type of leadership the world has ever known."[151] He saw the depression as a kind of catharsis in which the ultimate outcome would be the development of a new and finer civilization than the world had ever known. He believed "that the present situation, though it will break many people, as does every great upheavel or catastrophe, will result in good that will outweigh the evil."[152]

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[151] Richmond Times Dispatch, November 18, 1934, p. 1.

[152] Ibid.

[153] Ibid.

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[151] *Richmond Times Dispatch*, November 18, 1934, p. 1.

[152] *Ibid.*

[153] *Ibid.*

At the same time Pastor Scherer made some enlightened comments about the young people of his day. He claimed that the young people were making the greatest contribution to the religious world at this time in their demand for a bigger God and finer spiritual values.[155] The attitude of youth was making the leadership of the Church restudy its message and values. "Due to them we are coming into a reformation greater than that of the sixteenth century,"[156] he predicted.

In this interview Pastor Scherer stated that the job of the Church is to present a God big enough to save people by preaching, teaching and living. In those words he indicated his understanding of the Church's task and an understanding of his own ministry. The three-fold work of preaching, teaching and living Jesus Christ was the way the

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[154] Ibid.

[155] Ibid.

[156] Ibid.

Gospel was to be proclaimed, and it was in these ways that Pastor Scherer embodied the Gospel.

The Sunday Church School program during Pastor Scherer's ministry increased from 156 pupils in 1906[157] to 685 pupils in 1956.[158] The last addition built on to the church in 1956 was to provide more Sunday School rooms. While he had had some kind of conversion experience, he relied more on the idea of "Christian nurture" in stressing a sound educational program. He also had large confirmation classes in which Lutheran doctrine was studied. Scherer placed much emphasis on the Church's didactic ministry both in preaching and in the Sunday School. Shortly before his death he told a newspaper reporter: "I hope to concentrate on two major things as a minister next year - a program of personal evangelism and development of the best possible program in the field of religious education. I feel these are the two most important things before the Christian Church today."[159] He also stated that he was going to preach a series of doctrinal sermons covering the whole of systematic theology. "They'll start with 'In the beginning God' and end with eschatology - the study of death and after death."[160] He admitted though that doctrinal sermons are not popular but are greatly needed.[161]

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[157] Minutes of the Evangelical Lutheran Synod of Virginia, 1906, p. 45.

[158] Minutes of the Lutheran Synod of Virginia, 1956, p. 195.

[159] Richmond Times Dispatch, December 6, 1956, p. 4.

Many of the people Pastor Scherer ministered to suffered from mental or emotional problems, which, he discovered, were often related to their religious life. He realized that "religious belief and experience leave an imprint not only upon the mind but also on the body."[162] His experience with disturbed people led him to believe that because of the interrelatedness of body, mind, and spirit, medicine and religion must work closely together. "As, according to reports, anger creates or releases a poison, and emotions vitally affect the nervous system, so I believe it can scientifically be proven that religious emotions affect not only the nervous system, but also the blood stream, and the little known but powerful glandular system."[163] This rather unsophisticated statement was surely on the right track, for today much work is being done in the area of religion and psychiatry.

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[160] Ibid.

[161] Ibid.

[162] J. J. Scherer, Jr., "A Report of Several Cases of Fear Complex with a Statement of the Non-Scientific and Non-Orthodox Treatment Used," Richmond, Virginia, 1935, p. 1. (Typewritten.)

[163] Ibid.

As early as 1935, Pastor Scherer suggested that medicine and religion should work together,[164] and he proposed that seminaries should have a chair of psychotherapy.[165] Furthermore, medical schools should have lectures on the "general subject of religion and medicine."[166] Because of these convictions Dr. Scherer wrote a paper in which he described several of the cases he had worked with in which religion and/or sex had caused a person to be sick or disturbed.[167] Some examples drawn from this paper will show what Pastor Scherer meant and how he handled the situation.

> Some years ago I was called to see Mrs. A., a patient at an institution for the treatment of nervous and mental diseases. Following my established custom when called to such institutions, I consulted the physician in charge; first as to the desirability from his point of view of my seeing the patient, and second, as to the nature of the disease or disorder. Experience had taught me that ignorance of the peculiar trouble or kink sometimes led to considerable injury to the patient from such slipshod calls. The physician informed me that the patient was hopelessly insane, that he had advised her husband, and that plans had been made to place her permanently the next week in a state institution for the care of the insane. ... I went to the patient's room, found her to be a married woman about fifty-two years of age with a husband living and four grown children. Almost instantly she told me she had sent for me

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[164] Ibid.

[165] Ibid.

[166] Ibid.

[167] Ibid. The paper does not indicate to whom it was delivered, but the content implies a medical audience.

> because she wanted me to tell her husband that she had led an immoral life. In a light vein I told her that since I did not have but $5,000 accident insurance I was afraid I could not carry out her request. The husband would beat me up.... I then got serious and quietly had her tell me the story. Several years previously she had become involved with a much younger man who roomed in the house. She felt that there was no hope of eternal salvation and that she must tell her husband. Of course, the treatment was obvious; since the telling of the husband would do no one any good, would wreck the life of her husband and the lives of her children and her home, the husband must not be told. What was needed was the showing of God's infinite love and mercy, and the seriousness of questioning his ability to save.... Within four days the patient, instead of going to an insane asylum, went home....[168]

This rather simplistic account illustrates Pastor Scherer's conviction that God's forgiveness has the power to free one from his fears.

One other example from Dr. Scherer's paper illustrates how he ministered to a patient with a mental disorder.

> Several weeks ago a physician whom I did not know asked me if I would see Mrs. F. who was in the throes of a nervous and mental up-set. I found Mrs. F. to be a married woman, forty-five years of age, with three children. Her married life was not very happy. She had recently attended a revival from which she had emerged with the old fear complex of sin against the Holy Ghost. She remembered one other major emotional and nervous up-set. After considerable seemingly casual questioning it developed that the upset followed a revival experience when she was about twenty years of age and that the upset followed also her first sex experience. The treatment naturally was the confident assurance that she had not committed sin against the Holy Ghost, assurance of God's forgiveness, with positive order to quit

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[168] *Ibid.*, pp. 2-3.

> revivals, and to come down from the mountain top of religious emotions to the valley of need within her own home.[169]

Pastor Scherer always used the common sense approach and made religious life a practical matter, a matter of "the valley of need." Dr. Solon B. Cousins expressed it well when he said that Dr. Scherer "humanized religion."[170]

Much of Scherer's time was spent in this type of pastoral counselling. Evidence from interviews and reports indicates that Scherer's finest work was done in the area of counselling. He believed that many of the mental and emotional problems of people were related to fear complexes and that "Perfect love casteth out fear."[171] As a counsellor he endeavored to make known God's love and "to lead the patient from a wrong to a right relationship with God."[172] He concluded his paper by stating: "As light dispels the darkness in the room, so the lifting of the shades that the Son of Righteousness may shine in, dispels the darkness behind many of the horrible fears gripping unto physical and mental illness many of our patients."[173]

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[169] Ibid., pp. 5-6.

[170] Interview with Dr. Solon B. Cousins, July 24, 1968.

[171] Scherer, "A Report of Several Cases of Fear Complex with a Statement of the Non-Scientific and Non-Orthodox Treatment Used," p. 7.

[172] Ibid.

[173] Ibid.

One other insight into Pastor Scherer's ministry and personality can be gained from this paper he wrote about fear complexes. He often injected humor into his counselling, e.g., the reference to the accident insurance in the first counselling illustration. One Richmond psychiatrist, when people would come to him for help, wrote Dr. Scherer's name and address on a pad. Dr. Scherer said of it, "I'm always tempted to ask if he wants me taken before or after meals."[174]

On May 21, 1936, Pastor Scherer and First English Church celebrated the twenty-fifth anniversary of the consecration of the church building.[175] At this service Dr. Charles J. Smith, president of Roanoke College and a close friend of Dr. Scherer, was the principal speaker.[176] The celebration ran from Thursday, May 21, to Sunday, May 31.[177] On Sunday, May 24, Dr. Abdel Ross Wentz, of Gettysburg Seminary, preached the sermon. By this time,1936, First English Church had 1300 baptized members,[178] 1034 confirmed members,[179] and 625 communicants.[180] Steady and continued growth characterized Pastor Scherer's ministry.

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[174] Richmond News Leader, December 7, 1946, p. 3.

[175] "Bulletin of Twenty-Fifth Anniversary Service," 1931, p. 3.

[176] Ibid., p. 4.

[177] Ibid., p. 5.

[178] Minutes of the Lutheran Synod of Virginia, 1936, p. 90.

This continued growth of the congregation and Dr. Scherer's involvement in numerous church and social activities necessitated additional staff members at First English Church. On July 1, 1938, John R. Brokhoff became assistant pastor at First English Church.[181] He worked with Pastor Scherer until October 15, 1939.[182] Other assistants which Pastor Scherer had were the Revs. David C. Smith (1945-1947), Earl T. Knaus (1948-1949), Gray L. Freeze (1950-1951), George Stapleton (1951-1952), and Billy F. Rutrough (1952-1956).[183]

The last fifteen years of Pastor Scherer's Richmond ministry cover the years from 1941 to 1956, from the United States' entry into World War II until the end of the first term of President Dwight Eisenhower. During World War II a number of men and women of First Church entered the armed services and a list of their names and addresses was published regularly so that the members could write to them.[184] Pastor Scherer also encouraged members of the congregation to invite military personnel in Richmond to their homes for meals. He realized that servicemen away from home get lonely and need the congenial atmosphere of "homes away from home."

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[179] Ibid.

[180] Ibid.

[181] Minutes of the Lutheran Synod of Virginia, 1940, p. 16.

[182] Ibid., p. 27.

[183] Fifty Years in the Service of Our Saviour, p. 23.

At the conclusion of the War Dr. Scherer developed a new program for the military men returning home. Instead of concentrating on what the church could do for the returning veteran, he started a program in which the veteran could do something for the church. His new idea caught the eye of *The Lutheran*, which carried a picture of Dr. Scherer on its cover, and which called the program "Rehabilitation in Reverse."[185] He organized fifty of the World War II veterans into "twenty-five two-men teams" who "visited twenty-five homes each "[186] to encourage attendance at Sunday Church School. Before they began their visitations Governor William Tuck of Virginia addressed them and encouraged them in their work.[187] Once again Scherer was creative and imaginative with his resources. He re-involved the returning veterans in the life of First Church by giving them a job to do and at the same time injected some "personal evangelism" into the church's work.

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[184] Crumpton, p. 82.

[185] *The Lutheran*, Vol. XXIX, No. 3 (October 16, 1946), p. 9.

[186] *Ibid.*

[187] *Ibid.*

On December 6, 1946, First English Church celebrated the fortieth anniversary of Dr. Scherer's Richmond pastorate,[188] and once again the city of Richmond honored him. Virginius Dabney, Editor of the Richmond Times Dispatch, wrote the following editorial for the occasion:

> It seems almost incredible that a man so young in spirit as the Rev. Dr. J. J. Scherer, Jr., could have begun his ministry in Richmond 40 years ago; yet that length of time has elapsed since he took charge of the First English Lutheran congregation....
>
> During these four decades, Dr. Scherer has made himself not only indispensable to his church, but also to his community. His spiritual leadership has been a benediction to those who have experienced it, but his civic and communal leadership has been equally important. As a wise and understanding substitute judge of the Juvenile and Domestic Relations Court, as an inspirational worker in Community Chest activities, as a member of the State Board of Public Welfare, and in countless other ways, Dr. Scherer has touched the life of Richmond and Virginia.
>
> He has declined various calls in order to remain in Richmond. Other positions in large cities beckoned, but he refused them all. Richmond and Virginia have been the gainers. His genuinely Christian point of view, his forceful and engaging personality, his keen and incisive intelligence, and his highly developed sense of humor have all endeared him to the people of this city. May he flourish among us for 40 more years.[189]

At this celebration the congregation presented Pastor Scherer with a tribute entitled "Serving for Jesus'

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[188] "Bulletin of the Fortieth Anniversary Service," p. 1.

[189] Richmond Times Dispatch, December 3, 1946, p. 10.

Sake," This tribute tells what the people of First Church thought of him after forty years of ministry.

> That a man's horizons can be as unlimited as the selflessness of his motivation is ably demonstrated in the life of our Pastor, who, since his ordination, has maintained that the whole world was the field and the church and each individual in it was a part of a mighty force, "Serving for Jesus' Sake." He "practices what he preaches"...and he preaches the Christ in his parish...the world.
>
> He doesn't sermonize to entertain, but illustrates the Truth by eloquently showing the way in his daily life. His shoulders have been broad enough to carry the burdens of all races, interests and opinions, and his heart large and warm enough to admit for sympathy and understanding the high, low, rich, poor, good and misguided alike. He's never been too busy to help anyone in distress. Though all of us have wishes for more frequent social intercourse with him, we would not exchange it for the comforting knowledge that close on the heels of adversity is Dr. Scherer with a reviving prayer, a healing word, a smile of good cheer, a wise counsel that sends us clear headed and with easier heart to meet the crisis. We know at these times that Jesus lives because we have seen Him live in him.
>
> We honor him as judge, mediator, administrator, educator, counsellor and consultant. We rejoice that he has made a great contribution to the church in all its branches, and that he has brought the Christian point of view into the high places of government, industry, labor, and social programming, but we love him as Pastor, human, yes, but with a brand of religion, a faith if you please, that has served us well in all stages of life, in war and peace, depression and prosperity, sickness and health, and which has brought peace to our dying.
>
> In this triumvirate of service, of which he claims but a part, is his God and his gracious wife who has been a part of all of it. She, too, must share this honor...this testimonial of a great service.
>
> As great and as many as are his personal attributes and accomplishments, we come more and more to the sincere belief that the great good which has come out of his life has come because at his call, he surrendered his all to "Serve for Jesus' sake."

These words enable us to see what the congregation of First Church thought of Pastor Scherer. The judgment of the congregation is one of the means of evaluating a pastor's work. They claim that he "illustrates the Truth by eloquently showing the way in his daily life," and that they have seen Jesus live in him. Earlier Pastor Scherer had said that Christianity is proclaimed by preaching, teaching and living. Here the congregation attests that Pastor Scherer lived the Christian life and that he "practices what he preaches." There is a quality about Christianity that enhances the "everydayness" of life; Pastor Scherer seems to have grasped it or to have been grasped by it.

A major responsibility for a parish pastor is the worship life of the congregation. Dr. Scherer conducted the worship at First English Church with reverence, dignity, and informality. He was conformable in a relaxed way in the chancel and did not have a problem with an "altar-ego."[190]

A glance at the page of church advertisements in any newspaper gives some insight into the style of worship of the churches. Often these ads are gaudy and have the air of a circus about them. The ad that First English used in the Richmond newspapers was brief, dignified, and placed no emphasis on the person of Dr. Scherer. The following notice of church services appeared in the _Richmond News Leader_:

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[190] Interview with Dr. F. Eppling Reinartz, President of the Lutheran Theological Southeran Seminary, July 20, 1968.

First English
Lutheran Church
U.L.C.A.
1605 Monument Ave.
Dr. J. J. Scherer, Jr., Pastor
Rev. Gray L. Freeze, Assistant
8:30 A.M. - Matins
9:30 A.M. - Sunday School
11:00 A.M. - The Service
(Nursery During Church Hour)
6:30 P.M. Luther Leagues
Equipped With Hearing Aids, Consult Ushers
"We Serve for Jesus Sake"[191]

Pastor Scherer used the liturgical services of the Lutheran Church such as Matins and The Service, but he felt free to design his own marriage service. Following is the order of worship he used:

> In the name of the Father and the Son and the Holy Ghost:
>
> Soon after God created man He saw and said, "It is not good for man to be alone, I will make for him a helpmate."
>
> "When softly beautiful as music's close
> Angelical women into being rose,"
> and the marriage relation was instituted.
>
> You, beloved, are here to enter into this dearest and nearest of all earthly relations, to ratify in public the pledge of love you have mutually given in private and to obtain for your union the sanction of our holy religion. I therefore call upon you to pronounce audibly the vows of your heart.... Do you take this woman to be your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you love her, honor and keep her, as a faithful Christian husband is bound to do; in health and in sickness, in prosperity and adversity, and forsaking all others, keep you only unto her, as long as you both shall live?
> Answer: "I will."

(The woman then repeated the same vow.)

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[191] Richmond News Leader, July 29, 1950, p. 5.

The ring is an emblem of eternity, please take it.

Eternal and indissoluble be the bond of your union. (Please join your right hands.) Insomuch as you have consented together in holy wedlock and have witnessed the same before God and these witnesses, I as a minister of the Lord Jesus Christ, pronounce you husband and wife. Those whom God has joined together let no man put asunder.

Prayer

God of Life and of Light and of Love, we thank Thee for Life and for all the joys of living. We thank Thee for Light; the Light of the Son of Righetousness which shines through the ages to lighten the pathway of life.
We thank Thee for Love; that which makes the living of life worthwhile; that which binds us in all the dearest and nearest relationships of life; that which makes out of our houses Homes.
Thou hast heard the solemn vows of these Thy two children, wilt Thou stretch out Thy hands upon them in Thy richest benediction; take their united hands in Thy strong hands and from this day forth lead them along life's pathway, ever guiding them and directing them and blessing them. May they know that there can be no home for them save as that home shall be builded upon love - love for Thee and love for each other. So Lord Jesus in this morning of this new home, come and abide with them, at noonday and in the years to come; as the evening shadows gather, Jesus, abide in this home. We now commit this new home to Thy care; let Thy guardian angels keep watch and when in Thy infinite wisdom these two shall have finished Thy work, shall have reached the end of the path, still leading by Thy pierced hand lead them safely through the valley of the shadow and may they be reunited around Thy throne, we ask in Jesus' Name. Amen. (Old Testament Benediction)[192]

In this wedding service Dr. Scherer emphasizes the family relationship as one built on love, the love of God and the love of husband and wife. Love is what "makes the living worth while" and "binds us in all the dearest and nearest relationships of live." Here Dr. Scherer has grasped the heart of the gospel and the mission of Jesus Christ, and has cast it into a liturgical order for marriage.

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[192] J. J. Scherer, Jr., "Marriage Ceremony," Richmond, Virginia, pp. 1-2. (Typewritten.)

Dr. F. Eppling Reinartz, Scherer's friend of many years, spoke this way about him in relation to the liturgy:

> He was not a liturgical buff in any sense of the word. There was an informality about most if not all the expressions of this man. This was sensed readily as he served in the chancel. There was no measured tread and no fling of vestments or stilted and calculated approach to the stations of worship.... The gait was natural and easy. This characterized his whole relationship to the order of worship.... His was a natural and at the same time an appreciative use of the liturgy.... Free prayer was a natural to him because of the unadorned nature of his expression in worship....[193]

In the Reformation tradition the sermon is one of the most important elements of a worship service. As a Lutheran pastor Dr. Scherer had to preach at least once every Sunday, and this meant that while at First Church he preached at least 2,500 sermons. With other engagements he obviously preached much more than this. He was not the preacher his second cousin, Paul E. Scherer, Professor of Homiletics at Princeton, was, but he did preach the theme of Christianity - Christ crucified.[194] It can be said that he was a consistent if not an eloquent preacher. With his busy schedule extensive sermon preparation was almost impossible. His son, J. J. Scherer, III, claims "Jay's preparation consists solely of a few scribbled key words on whatever scrap of paper comes to hand, and frequently he changes his mind in the pulpit and preaches on a subject which has nothing to do with the scribbled words."[195] Dr. J. M. Ellison, president of Virginia Union University, said, "He preached with such clarity and force that made him remembered and revered."[196] At the same time, however, one of his assistant pastors claimed that Scherer was a "poor preacher."[197]

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[193] Interview with Dr. F. Eppling Reinartz, July 20, 1968.

[194] Ibid.

A man's preaching is very difficult to evaluate when all that remains of it are a few copies of his sermons which are just printed pages. Preaching is a dynamic event in which the preacher's personality plays a large part. This was especially true of Pastor Scherer. His congregation said of his preaching that it was "naught but the simple interpretation of God's word from his pulpit."[198] His preaching was simple, didactic and concerned with relating the Gospel to the needs of his people.

One of his sermons which the congregation had duplicated was entitled "The Four Anchors." In it Pastor Scherer builds on Paul's shipwreck experience on his way to Rome (Acts 27). In the account the ship's crew threw out four anchors and waited for the morning. In the morning the storm had abated and they ran the crippled ship aground on the island of Crete. Scherer's interpretation of the passage was that in life we encounter storms which necessitate that we have anchors to hold us until the storm is passed. The first anchor we need is that of duty, duty to God and to our fellowman. The second anchor is that of hope, hope and expectation of the morning of calm that God will bring. The third anchor is the anchor of prayer, and the fourth is that of faith. "As the going gets rough you have the anchors of duty, of prayer, of hope, of faith! Cast them out! And tomorrow the storm will pass and in God's own good time you will reach your haven." Here Pastor Scherer used a simple, allegorical approach to relate the power of Christ to the life of people. It should be pointed out that this is not a very responsible use of Scripture and is contradictory to sound exegesis and hermeneutics. Scherer considered the Scriptures more as a resource book with didactic teachings than as the prophetic and apostolic witness to God's saving acts in history. For him the Bible was more descriptive than kerygmatic; it taught lessons about how to live as well as witnessed to God's work in history. Possibly this resulted from his earnest but eager desire to relate the Bible to the lives of his people. Scherer's tendency to over-emphasize relevance and immediate application may have caused him to distort the intent and nature of the Scriptures.

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[195] J. J. Scherer, III, unpublished manuscript.

[196] Letter from Dr. J. M. Ellison, President of Virginia Union University, August 9, 1968.

[197] Letter from Pastor John R. Brokhoff, June 17, 1968.

[198] A. Douglas Smith, Jr., p. 10.

One of the major areas of controversy in the ministry of Pastor Scherer was related to the establishment of new mission congregations in the city of Richmond. When he came to Richmond, there was only one Lutheran church in the tradition of the United Lutheran Church in America and a new one, Epiphany Lutheran Church, was not organized until January 27, 1952.[199] The establishment of this new congregation has been called the "capitulation" of Richmond.[200] Dr. Scherer opposed the establishment of new congregations in Richmond; his motive for this opposition is open to different interpretations. Some of Scherer's opponents thought that his opposition to new missions was indicative of an egotistical "Herr Pastor" personality. Others, such as Dr. William Eisenberg, Synod historian, suggest that Scherer was convinced that new congregations would dissipate the energy of the Lutherans in Richmond.[201] Pastor Scherer believed that it was better to have one strong United Lutheran Church in America congregation in Richmond which could have a full program and make its influence felt than to have several smaller, weaker congregations that could accomplish very little.[202] Pastor George T. Stapleton, Dr. Scherer's assistant, 1951-1952, suggests that Scherer had the dream of establishing a large Lutheran church in Richmond that would minister to all types of people. "He wanted high church liturgical services, formal or middle services, and evangelistic or free services all offered each week to attract people of all leanings."[203] Furthermore, with regard to mission churches, Pastor Scherer "felt the people should come to the church, not the church go to the people."[204] Dr. Reinartz, president of the Lutheran Theological Southern Seminary, called Scherer's opposition to new churches a "blind spot" and admitted that Scherer's "action was not within the understanding of many of his fellow clergymen and some laymen of his time, and this was all the more remarkable because of his heavy devotion to American Missions."[205] Pastor Scherer used his influence to prevent the establishment of new Lutheran churches in Richmond; his reasons are difficult to determine.

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[199] Minutes of the Lutheran Synod of Virginia, 1952, p. 26.

[200] William Edward Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," Minutes of the Lutheran Synod of Virginia, 1962, p. 156.

[201] Interview with Dr. William E. Eisenberg, Quicksburg Virginia, July 8, 1968.

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[202] Letter from George T. Stapleton, July 3, 1968.

[203] Ibid.

[204] Ibid.

[205] Interview with Dr. F. Eppling Reinartz, July 20, 1968.

Pastor Scherer's last years in Richmond coincided with the beginning of the civil rights movement. He never exhibited what we would call an activist approach to civil rights, but several incidents give us insight into his attitude. Dr. Scherer worked with the Negroes of Richmond and knew their sections of the city. The Rev. W. T. Johnson, speaking in behalf of Richmond's Negro citizens, said of Scherer:

> My contact with Dr. Scherer in matters pertaining to community development and improvement of its citizens has convinced me of the fact that he is a broad-minded Christian gentleman and a fair-minded loyal friend of our race, and as such he has on more occasions than one championed our just causes. We feel that an expression of appreciation to him and for him from us would be exceedingly appropriate....[206]

Dr. Homer Anderson, Superintendent of the Virginia Synod, relates how Pastor Scherer reacted to a Negro's visit to First English Church:

> I remember being in his church once to assist with communion at Easter time. All of a sudden I missed him in the chancel and when I looked around he was not there, and then I saw him over here. He had gone out because he saw Mrs. Scherer coming down the aisle with a colored person at her side and on one side of the colored person knelt Dr. Scherer, and on the other side knelt his wife. I thought to myself, "What a sermon he is preaching to this congregation this morning."[207]

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[206] A. Douglas Smith, Jr., p. 15.

[207] R. Homer Anderson, "A Memorial Service in Recognition of Dr. J. J. Scherer, Jr." Roanoke, Virginia, April 12, 1956, p. 3. (Typewritten.)

Dr. J. M. Ellison, of Virginia Union University, does not relate any details but claims that Pastor Scherer was a member with him of several interracial-interdenominational ventures in Richmond. He states that Scherer "was more courageous than many of the men who were less committed to interracial relations."[208]

Toward the end of his ministry in Richmond Dr. Scherer received several honors for his outstanding work. On February 12, 1954, the Sertoma Clubs of Richmond presented him their "Service to Mankind" award.[209] The plaque proclaimed him "God's Handyman" and described him as "one who served his fellow man."[210]

John Jacob Scherer, Jr.'s father had founded Marion College and had served as its president. At the eightieth anniversary commencement exercises on May 30, 1954, Dr. J. J. Scherer, Jr., delivered the commencement address to the Marion graduates.[211] While addressing the graduates of

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[208] Letter from Dr. J. M. Ellison, August 9, 1968.

[209] Richmond Times Dispatch, February 13, 1954, p. 4; Marshall F. Mauney, "Home Mission Fund Is Collected," The Lutheran, Vol. XXXVI, No. 25 (March 24, 1954), p. 46.

[210] Also in Dr. Scherer's home is a plaque from radio station WRVA, declaring Dr. Scherer "Today's Virginian," dated November 2, 1950.

[211] "Eightieth Anniversary Commencement Exercises of Marion College," May 30, 1954, p. 2; "Dr. J. J. Scherer, Jr., Is Commencement Speaker," The Squib, Vol. XXXIX, No. 5 (June, 1954), p. 1. No copy of Dr. Scherer's address is available.

Marion College must have pleased Dr. Scherer, his greatest honor came several days later at Williamsburg, Virginia.

At the "Exercises on the Occasion of the Conferring of Degrees" by the College of William and Mary, Pastor Scherer delivered the baccalaureate sermon[212] and was awarded the Legum Doctor, the honorary LL.D. degree.[213] During the presentation of the degree, Dr. Alvin Duke Chandler, President of the College of William and Mary, cited Dr. Scherer as "a minister of the Gospel who through Heavenly Grace and an eloquent manner has extended his influence throughout the state and the nation."[214]

In his baccalaureate sermon Dr. Scherer reminded the graduates that "both 'blest' and 'bleed' came from the same Anglo-Saxon root word, and that 'no man - from the time of Jesus of Nazareth to the present moment in history - has ever blessed his generation without bleeding for it as well'."[215] He also urged them to have the convictions "that

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[212] "The College of William and Mary in Virginia, Exercises on the Occasion of the Conferring of Degrees," June 6, 1954, p. 2; Richmond Times Dispatch, June 3, 1954, p. 6.

[213] "Exercises on the Occasion of the Conferring of Degrees," p. 7.

[214] Unpublished news release.

[215] The Virginia Gazette, June 11, 1954, section 2, p. 9.

God is your Father, that you are made in God's image, and that the other fellow is your brother."[216]

By the end of 1954, Dr. Scherer had completed fifty years in the ministry. Again his congregation honored him with a celebration of the Fiftieth Anniversary of Ordination on November 21, 1954. At this anniversary service Dr. Henry Bagger, President of the Lutheran Theological Seminary at Philadelphia, Pennsylvania, told the congregation that Luther said Christians must be a kind of little Christ to their neighbors. "If Dr. Scherer was anything he was a kind of Christ to his neighbor."[217]

Toward the end of 1955, Dr. Scherer became ill and entered the hospital. On January 14, 1956, he died in Stuart Circle Hospital in Richmond. Numerous newspapers and magazines carried his obituary.[218] The lead editorial in the *Richmond News Leader* stated:

> Richmonders of every faith will share in the poignant sense of loss that is felt in the death of Dr. John Jacob Scherer.... He walked firmly in the sight of God and man; he was loved and admired by this community as few other figures have ever been.

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[216] *Ibid.*

[217] Henry Bagger, "Fiftieth Anniversary of the Ordination of John Jacob Scherer, Jr.," November 21, 1954, p. 6. (Typewritten.)

[218] His obituary, among other places appeared in *The Christian Century*, Vol. LXVIII, No. 5 (February 1, 1956), p. 148; *Richmond Times Dispatch*, January 15, 1956, p. 1; *Richmond News Leader*, January 14, 1956, p. 1; *The Medicovan*,

> What a rich and varied life he lived. He was minister first, shepherd to his flock (his visits to the sick were legendary in Richmond hospitals), a theologist, a masterful speaker.
>
> Yet more than this, Richmond will remember most enduringly the simplicity and sincerity of this good and Godly man.
>
> He was all man: Rugged, as good ministers must always be; strong in his faith, gentle in his bearing, a man of character and discipline and luminous integrity. In Edwin Markham's phrase, his passing leaves a lonesome place against our sky.[219]

Dr. Scherer's funeral service was held on January 16, 1956,[220] at First English Church with the assistant pastor, Billy Rutrough, as liturgist and Dr. Paul E. Scherer of Union Theological Seminary in New York reading the lessons. Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, preached the sermon in which he described Pastor Scherer as "a unique Christian genius."[221] Several days later, on January 20, the Senate of Virginia passed Senate Joint Resolution No. 5 on the Death of John Jacob Scherer, Jr.,[222] and the House of Delegates passed

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Vol. IX, No. 1 (February, 1956), p. 2; The Virginia Lutheran, Vol. XXXIII, No. 2 (February, 1956), p. 1; The Lutheran, Vol. XXXIX, No. 16 (January 25, 1956), p. 8; The Catholic Virginian, (January 20, 1956), p. 9; The West Virginian, January 19, 1956, p. 6; and The New York Times, January 15, 1956, p. 92.

[219] Richmond News Leader, January 14, 1956, p. 8.

[220] Richmond News Leader, January 16, 1956, p. 8.

[221] F. Eppling Reinartz, "Sermon," January 16, 1956.

[222] E. R. Combs, Clerk of the Senate, "Senate Joint Resolution No. 5 on the Death of John Jacob Scherer, Jr.," January 20, 1956; Richmond News Leader, January 20, 1956, p. 7.

it on January 23, 1956.[223] The resolution praised the services rendered by Dr. Scherer.

For half a century Dr. Scherer had served as pastor of First English Evangelical Lutheran Church. During these years he gave himself unselfishly to the people of his congregation. He exercised a "consecrated audacity" and "an unistakable warmness toward the brethren in Christ in other denominations." He also had another characteristic which Dr. Wolf points out with regard to Gettysburg Seminary - "concern for the church and society at large."[224] This concern for society manifested itself in his wider Richmond ministry and his concern for the church at large showed itself in his synodical leadership and his ecclesiastical career.[225]

In many ways Scherer was all things to all men. Possibly the best way to characterize his ministry is to call it personalistic and somewhat individualistic in that he was the center of First Lutheran's work. The ministry of First Church was centered in the activities of Pastor Scherer. It was a personalistic ministry in that Scherer was greatly concerned about persons and liked to work with them on a one-to-one basis. Much of his work was done in the area of pastoral counselling, talking individually with people about their problems.

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[223] Richmond News Leader, January 23, 1956, p. 4.

[224] Wolf, Lutheran Theological Seminary Bulletin, XLVII, No. 2, 11.

[225] His concern for society is the subject of the following chapter, and his concern for the church at large is discussed in the chapters treating his synodical leadership and ecclesiastical career.

Douglas Freeman probably best caught the nature of Pastor Scherer's ministry when he said that people's needs were the basis of Scherer's work. His ministry was oriented in the direction of helping people with their problems. In this respect he was always concerned with the "stunted and gnarled." It is not too much to say that the epitaph on his tombstone caught the purpose of his life: "Because of him, many believed on Jesus."

IV. PASTOR SCHERER'S WIDER MINISTRY

John Jacob Scherer, Jr., was first and foremost the pastor of First English Evangelical Lutheran Church in Richmond, Virginia. From the moment he arrived in Richmond on December 1, 1906, until his death on January 14, 1956, his primary concern was the people who constituted the congregation of First Church. These people whom he baptized, confirmed, married, counselled, and taught had first place in his ministry and first demand upon his time and energy. Dr. Scherer and his congregation, however, believed that the Church must move out into the world to serve and to bind up the wounds of others. His ministry, therefore, was not confined to the people of First Lutheran Church but it was directed to the entire city of Richmond. Many leaders in Richmond testified to the inclusiveness of Dr. Scherer's ministry. Dr. John A. Tate of the Interdenominational Religious Work Foundation and later executive secretary of the Virginia Christian Missionary Society said, Dr. Scherer was "... pastor-at-large for the entire city."[1]

Dr. Solon B. Cousins, pastor of Second Baptist Church,

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[1] John A. Tate, "A Word of Sympathy to the Family and Congregation of the Late J. J. Scherer, Jr., D. D.," Richmond, Virginia, 1956, p. 1. (Typewritten.)

Richmond, Virginia, said, "His has been an inclusive ministry and in the finest sense the entire community has been his parish."[2]

Frequently though Scherer's work extended beyond Richmond to the entire state of Virginia, and sometimes as with his labor relations work, even to large areas of the United States. At the service in celebration of Scherer's twenty-five years in the Richmond pastorate, December 6, 1931, Governor John Garland Pollard described Scherer as "... one of Virginia's most outstanding citizens,"[3] and claimed that "we cannot overestimate his usefulness to the state."[4] In his statement on "Why I Entered the Ministry," Scherer said that the Church "... should be a force making an impact on our city, state, and the world, rather than a field."[5] This idea of the Church as a "force making an impact" moved Dr. Scherer to be involved in numerous social activities in Richmond and Virginia. As the editor of the *Richmond News Leader* stated, he did "... many things for the larger fellowship of the city."[6]

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[2] Quoted by A. Douglas Smith, Jr., ed., *A Tribute to John Jacob Scherer, Jr.* (Richmond, Virginia: The Dietz Printing Company, 1931), p. 15.

[3] *Richmond Times Dispatch*, December 7, 1931, p. 1.

[4] *Ibid.*

[5] John Jacob Scherer, Jr., "Why I Entered the Ministry," Richmond, Virginia. (Mimeographed.)

[6] *Richmond News Leader*, April 3, 1954, p. 3.

Scherer's involvement in so many aspects of the life of Richmond resulted from his commitment to Jesus Christ and the theology which shaped that commitment. As a Christian he was compelled to "witness to the community"[7] as a friend, Dr. F. Eppling Reinartz, described his ministry in its broadest manifestation. Dr. Scherer believed fervently that Christ was the hope of the world for all its problems, and he constantly endeavored to project this Christ into the world. As he said:

> From the very beginning of my ministry I have been consumed with the feeling that Christ is the only answer to all our relationships. Much of my ministry, with the help of a marvelously unselfish congregation, has been devoted to trying out in many fields that consuming passion.[8]

This was his passion, and he tried it out in labor-management relationships, domestic relationships, welfare relationships, and in a variety of other areas. As a member of First Church summed up Dr. Scherer's social work: "he was good for society."[9]

In his approach to social problems Dr. Scherer was not like some social gospel advocates who believed that the Kingdom of God could be established by new programs and improved social institutions, but he did believe that the Gospel had social implications for the Christian. The Christian becomes socially involved as his faith is active in love, and this is what Scherer did. He believed in the individual and "... did not herd humanity,"[10] but he also believed that institutions must be changed and new programs enacted to improve society. As he told the members of the Richmond Rotary Club:

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[7] Interview with Dr. F. Eppling Reinartz, Columbia, South Carolina, July 20, 1968.

[8] John Jacob Scherer, Jr., "Why I Entered the Ministry," p. 1.

[9] Interview with Mr. Harry J. Schultheis, Richmond, Virginia, July 22, 1968.

> "I don't think there are any juvenile delinquents .... we have delinquent educational and religious systems and a delinquent social order.... Our boys and girls are taught to make a living and not a way of life."[11]

A delinquent social order could be changed and Dr. Scherer dedicated his ministry to that task. The editor of the Richmond News Leader testified to this when he claimed that Scherer "... has been a spark plug in nearly every movement for the betterment of social planning in Virginia for almost half a century."[12]

Pastor Scherer not only worked to change the social order and to alleviate human suffering but he was a leader in this type of work. Judge John L. Ingram of the Hustings Court of the City of Richmond said, "The social progress Richmond has made in these last twenty-five years has been remarkable and in very few instances has Dr. Scherer not had a guiding hand and been a leading spirit...."[13]

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[10] Tate, p. 1.

[11] Richmond Times Dispatch, July 26, 1950, p. 7.

[12] Richmond News Leader, April 3, 1954, p. 3.

[13] Quoted by A Douglas Smith, Jr., p. 18.

Dr. A. Cary Montague, City Missionary of the Episcopal Church, said, "The work that he /Scherer/ does for every form of community welfare,... is really invaluable and those of us, who, like myself, are interested in social work, look to Dr. Scherer for leadership in this line, and never fail to find it."[14] Likewise the editor of the Richmond Times Dispatch when he called Scherer "a pioneer in the sphere of social work,"[15] and "a trail blazer in many directions."[16]

It should be noted that Pastor Scherer's wider ministry was illustrative of his great versatility. While serving as pastor of First Lutheran Church he was able to work in other areas that usually demand some degree of professional training. As a writer for The Virginia Methodist Advocate, in an article with a title descriptive of Scherer's wider ministry, "Good Shepherd of Troubled Hearts," stated it:

> Not a lawyer, Dr. Scherer has served as "vice-judge" of the Richmond court "since three or four days after it was first set up." Not a psychiatrist, he is president of the Mental Hygiene Society of Virginia. Not a physician, he is chairman of the Alcoholic Advisory Committee of the State Board of Health. Also not a businessman or labor leader, he served on the recent regional War Labor Relations

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[14] Ibid.

[15] Richmond Times Dispatch, January 15, 1956, p. 1.

[16] Ibid.

> Board. By killing the agency, the Republican administration put him out of his job on the Wage Stabilization Board.[17]

Because of this versatility in service the Richmond Sertoma Club gave Pastor Scherer its 1954 "Service to Mankind Award" and called him "God's Handyman."[18]

Dr. Scherer's work in the social problems and programs of Richmond involved him in a number of groups and organizations, some of which he helped to found. Much of his work in this area was behind the scenes and not documented. Frequently, however, his work was so integral to the program or organization that the report of his involvement reads like the history of the organization. Personalities permeate institutions and Dr. Scherer's biography permeates many of the social institutions of Richmond. For example, the story of the Southern Christian Leadership Conference is in many ways the biography of Dr. Martin Luther King, Jr., and likewise, the story of the Interdenominational Religious Work Foundation is permeated by Dr. Scherer's biography.

One area in which Dr. Scherer spent much of his life was that of law, and especially where the law touched the lives of children and families. He believed deeply in the family as the basic unit of society, and he was convinced that a broken home was one of the most disrupting factors in the social order.[19] A child in a broken home was subject to all the evil influences of society. This conviction moved him to work to project Jesus Christ into these broken relationships, and this he did by serving as Substitute Judge of the Richmond Juvenile and Domestic Relations Court from January 1, 1916[20] until his death. At the time of his death the annual report contained this statement about him:

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[17] "Good Shepherd of Troubled Hearts," The Virginia Methodist Advocate, Vol. XV, No. 9 (February 26, 1953), p. 7.

[18] Richmond Times Dispatch, February 13, 1954, p. 3.

> Endowed with unlimited patience, kindness and keen understanding of human nature, Dr. Scherer possessed sound common sense and good judgment.... he not only made wise judicial decisions but spent many hours counseling with those appearing before him in court toward their rehabilitation and restoration to good citizenship.[21]

Dr. Scherer's involvement in legal issues, however, began before his appointment as Substitute Judge of the Court. This involvement was unintentional and unofficial, but it revealed his devotion to justice and his concern for people. It began when he was asked to serve as spiritual advisor to a man waiting to be executed by the state of Virginia for murder. Dr. Scherer became so involved in the problem that he even offered to resign as pastor of First

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[19] Richmond Times Dispatch, July 26, 1950, p. 7.

[20] Report of the Juvenile and Domestic Relations Court of Richmond, Virginia, 1916 (Richmond, Virginia: Wm. Ellis Jones' Sons, Inc., Printers, 1917), p. 1.

[21] Report, 1956, p. 17.

English Church in order to give his full time to the case.[22]

The case grew out of the simplest beginnings when two young men in southwestern Virginia were arrested for creating a disturbance at a church meeting. As they were being taken to jail by a police official they passed their uncle, Floyd Allen. The police official was frightened and fled, and Floyd Allen was later arrested for interfering with an officer in the discharge of his duty. On the day of his trial, March 14, 1912, at Hillsville, Virginia, Floyd Allen was found guilty and sentenced to one year in prison.[23] After the sentence was rendered, gunfire broke out in the courtroom and several people were killed including the judge and a juryman. Floyd Allen and his son Claude along with the rest of the Allen clan fled to the mountains but were later found and arrested. Floyd and Claude Allen were convicted of murder and moved to the penitentiary at Richmond, Virginia, to be electrocuted. While awaiting his execution Claude Allen asked Pastor Scherer to be his spiritual advisor.[24] After many visits Pastor Scherer became convinced that the Allens were not guilty, and he began a campaign to prove their innocence. At this juncture he offered to resign as pastor of First English Church, but the church council refused his resignation and gave him a leave of absence to do his work on behalf of the Allens.

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[22] Letter from Pastor George T. Stapleton, July 3, 1968.

[23] John Jacob Scherer, III, unpublished manuscript, pp. 1-2. (Typewritten.)

[24] Ibid., p. 3.

Pastor Scherer gathered evidence to show that the Allens did not begin the courtroom gunfiring, and the jurors petitioned Governor William Hodges Mann to pardon the men on death row.[25] The supporters of the Allens also enlisted Richard Evelyn Byrd, brother of Senator Harry F. Byrd, as counsel.[26] The execution was set for March 28, 1913, and on the day before, March 27, Governor Mann left Richmond for Philadelphia to make a speech, removing the possibility of a governor's pardon.

With the Governor gone the supporters of the Allens tried to get Lieutenant-Governor James Taylor Ellyson to act in the Governor's absence and to enact the pardon. Ellyson refused but he did grant a stay of execution until Governor Mann returned. When the Governor returned he ordered that the executions be carried out. Pastor Scherer was with Claude Allen until the end.[27]

For about a year Pastor Scherer worked to save the two Allens. He was convinced that they were innocent and that the state of Virginia was about to commit a crime. His efforts were in vain but he had encountered firsthand the inadequacies of the social order and from now on he would work to change them. From that time he would be involved in the judicial affairs of the city he served.

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[25] Ibid., p. 6.

[26] Ibid.

[27] Ibid., p. 9.

Dr. Scherer worked with the problem of children who violated the law before he became Substitute Judge of the Juvenile and Domestic Relations Court. In fact, the people of Richmond were concerned with the problem long before there was such a court. The crux of the problem was that a child offender against the law was dealt with as an adult and once convicted was committed to jail with criminals.[28] Some Richmond citizens including Dr. Scherer believed that children should not be considered criminals and should be kept from the influence of criminal surroundings,[29] so they organized the Juvenile Protective Society of Virginia on June 25, 1908.[30] This Society worked to secure a Juvenile Court for Richmond[31] and thus remove children's cases from the Police Court. They were successful, for in December,

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[28] Arthur W James, Virginia's Social Awakening (Richmond, Virginia: Garrett & Massie, Inc., 1939), p. 98.

[29] Ibid., p. 99.

[30] Report of the Juvenile and Domestic Relations Court of Richmond, Virginia, 1940 (Richmond, Virginia: Wm. Ellis Jones' Sons, Inc., Printers, 1941), p. 10.

[31] Ibid.

1911, the Richmond City Council passed an Ordinance which provided for the holding of a "Special Session" of the Police Court for the hearing of children's cases.[32] This Juvenile Session of the Police Court opened on April 2, 1912, in the basement of the Richmond City Hall[33] with John Jeter Crutchfield as presiding Justice.[34] Judge Crutchfield realized that the children's court would create many problems so he decided to associate with himself, in the capacity of advisors, a small group of men who were experienced in dealing with social problems and to whom he could turn for suggestions and advice.[35] Judge Crutchfield called this group his Steering Committee,[36] and J. J. Scherer, Jr., served on it.[37] According to the *Reports* this Committee was indispensible to the operation of the Juvenile Session of the Richmond Police Court. They met three times a week with the Judge to hear cases and they met frequently with probation officers to advise them on policy.[38] Furthermore, this Steering Committee aroused public support for the court, and they secured needed financial appropriations from the City Council.[39] Dr. Scherer was involved in all the activities of the Steering Committee.

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[32] *Ibid.*, p. 11.

[33] *Ibid.*, p. 12.

[34] *Ibid.*

[35] *Report*, *1916*, p. 3.

[36] *Ibid.*

[37] *Ibid.*, pp. 2-3.

[38] *Report*, *1940*, p. 12.

In 1914 the Juvenile Protective Society secured the passage by the General Assembly of Virginia of an act providing for the establishment of Juvenile and Domestic Relations Courts in cities of fifty thousand people and over.[40] The Richmond City Council acted on the provisions of this legislation and passed an Ordinance providing for the establishment of the Richmond Juvenile and Domestic Relations Court as a distinct and separate tribunal.[41] This was the first such court in Virginia,[42] and it opened its doors at 1112 East Capitol Street on January 1, 1916.[43] At last children's cases were completely removed from the Police Court and domestic cases were given the consideration they deserved.

This new Juvenile and Domestic Relations Court had the following jurisdiction:

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[39] Ibid.

[40] Report, 1916, p. 3; Report, 1940, p. 13; James, p. 107.

[41] Report, 1916, p. 3.

[42] Report, 1940, p. 13.

[43] Ibid.

1) All offenses committed by children under the age of eighteen years against the laws of the commonwealth,
2) All prosecutions against men charged with ill-treatment, abuse, or neglect of their wives or children,
3) All prosecutions against persons over the age of eighteen who were charged with contributing to the delinquency of a juvenile,
4) All cases affecting the protection, care, custody or control of children under the age of eighteen years.[44]

The Court had complete responsibility for all children's cases and much responsibility for domestic relations. Pastor Scherer was named as Substitute Judge of the Court.[45]

When the Court opened on January 1, 1916, Judge J. Hodge Ricks was the presiding Justice and Pastor Scherer was Substitute Judge.[46] This meant that Pastor Scherer presided over the Juvenile and Domestic Relations Court in Judge Ricks's absences. Scherer served in this capacity until his death in 1956, a period of forty years. For these forty years he sat as judge an average of four to fifty days a year without ever having studied law. This lack of legal training apparently did not affect his ability as a judge since he was used on the Court throughout his life. In fact, when the Virginia General Assembly passed a law making it mandatory that judges be members of the bar and graduates of law, they removed the legislation's retroactive provisions so that Pastor Scherer could continue to serve.[47]

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[44] Report, 1916, p. 4; James, p. 107.

[45] Report, 1916, p. 24; Report, 1940, pp. 4, 7; James, p. 108.

[46] Report, 1916, p. 3; James, p. 108.

Pastor Scherer's years as Substitute Judge are remembered more for his concern for people and his wise counsel than for his legal decisions. He dealt with the kinds of familial problems which demanded understanding rather than legal technicalities. Much of his time was devoted to effecting reconciliations between estranged couples, guiding probation periods for delinquent children, and finding jobs for unemployed fathers. A story related by J. J. Scherer, III, illustrates how Dr. Scherer dealt with those brought before him on the bench. A young boy of twelve years was arrested for stealing a case of gin from a railroad car, and he was brought before the Juvenile Court. The boy denied that he had stolen the gin, and he claimed that it had been given to him. Scherer did not want to send the boy to the industrial school if he were innocent nor did he want the boy to get away with stealing if he were guilty. So he asked the boy to go fishing with him the next day.

> "We went fishing," the pastor recalls," and sat together in a boat all day. The boy didn't peep, though I tried in every way to draw him out. I didn't question him about the supposed theft but I did talk

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[47] "Personality Plus," The Lutheran, Vol. XXVII, No. 15 (January 9, 1946), p. 20.

> to him about all the things we might have in common. He gave nothing away and I went home not knowing how to decide the case. At midnight, the doorbell rang and I went down to answer it in my pajamas. There was the boy. He was crying and he told me he felt I had been his friend and he didn't want to let me down. 'I did steal that stuff,' he said."[48]

The punishment he received was mostly in the form of advice. As Beverly D. Tucker, Jr., Rector of St. Paul's Episcopal Church, Richmond, stated, "He has attained rare distinction for his capacity to mingle mercy with justice in solving the difficult problems of youth and of the home."[49]

At the same time that Scherer was helping to establish the Juvenile and Domestic Relations Court he became involved in the establishment of the Richmond School of Social Work and Public Health. This small school which was established in 1917 has developed into the Richmond Professional Institute which is now being changed into the Virginia Commonwealth University. Dr. Scherer's work in the establishment of a school was in his family tradition as his father had founded Marion Female College and had served as its president for thirty-seven years, 1873-1910. Pastor Scherer never worked in the academic aspect of the Richmond Professional Institute but he helped found it, and he served as the first president of the Board of Directors.

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[48] John Jacob Scherer, III, unpublished manuscript, p. 17. (Typewritten.)

[49] Quoted by A. Douglas Smith, p. 14.

Citizens in the city of Richmond long realized the need for trained personnel in specific vocational and professional areas. As early as 1916 the Richmond School of Social Economy was organized by a group of private citizens, but it failed to open in March, 1917, as planned because of a lack of funds.[50] Pastor Scherer was the president of this board of citizens which planned the Richmond School of Social Economy.[51] In June, 1917, Dr. Henry Horace Hibbs was elected director of the proposed school and on his recommendation the original board was enlarged to include leaders from the financial community who were especially interested in the training of public nurses.

> At this time the country was entering World War I, but the survival of the new school was insured by the fact that it found for itself two essential war-time functions to perform; first, "the training of public health nurses to serve in rural communities, where the war had created a great shortage of doctors," and second, the training of social workers for "Red Cross Home Service with the families of soldiers and sailors." The U. S. Secretary of War showed the interest of the War Department in the venture by assigning the director, Dr. Hibbs, to service in Richmond. Later the War Work Council of the Y.W.C.A. contributed $3,000 to the new school from its war-work funds and

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[50] Richmond Professional Institute: Bulletin, Vol. XLI, No. 6 (April, 1966), p. 51.

[51] Henry Horace Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," 1969, Lexington, Virginia, p. 1. (Typewritten.)

> the American Red Cross $10,000. The City of Richmond contributed three rooms, rent free.
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> As a result of the joint interests of these World War I agencies and of other groups, the name of the school was changed to the Richmond School of Social Work and Public Health and classes open September, 1917 on the third floor of 1112 Capitol Street, a former residence, the first two floors of which were at that time occupied by the Richmond Juvenile Court. There were thirty-one full-time students the first year.... During the first half-year Dr. Hibbs was the only full-time teacher, but in February a public health nursing teacher was added.[52]

Scherer was president of the Board of Directors of the Richmond School of Social Work and Public Health from its inception until 1925.[53] This Board was responsible primarily for raising funds to finance the school.[54] During these first years, 1917-1925, the school was an independent institution with no state support. Under Dr. Hibbs' leadership the curriculum expanded to include a program in Recreational Leadership in 1918, Extension Courses in 1920, and Dramatic Art in 1921.[55]

In 1925, the College of William and Mary at Williamsburg, Virginia, took over the Richmond School of Social Work and Public Health and made it a unit of William and Mary, and changed the name to the Richmond Division of the College of William and Mary.[56] "This was the first branch college in Virginia and one of the first to be established in the United States."[57] After this change in 1925, the school was controlled by the Commowealth of Virginia but the General Assembly of Virginia made no provision for its financial support. Thus, "during these years, 1925-1940, what is now the Richmond Professional Institute had the uneviable distinction of being one of the few 'state-supported colleges' in the United States which operated entirely without state support."[58] "Dr. Scherer played a large part in bringing about the above change and often referred to the amalgation of the two schools as a 'marriage.'"[59]

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[52] Richmond Professional Institute: Bulletin, Vol. XXXIV, No. 6 (April, 1959), p. 23.

[53] Henry Horace Hibbs, "History of Richmond Professional Institute" (unpublished manuscript, Richmond, Virginia, 1966), p. 9. (Typewritten.)

[54] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," p. 1.

[55] Richmond Professional Institute: Bulletin, Vol. XLI, No. 6, (April, 1966), p. 51.

In 1939 the name of the institution was officially changed to Richmond Professional Institute of the College of William and Mary.[60] In 1940 the General Assembly made its first appropriation from tax funds for the maintenance and operation of the school.[61] By act of the Virginia General Assembly in 1962, the Richmond Professional Institute was separated from the College of William and Mary and was made an independent state-supported school.[62] "In 1968 the General Assembly of Virginia passed a law consolidating the Richmond Professional Institute and the Medical College of Virginia to form Virginia Commonwealth University, the first urban universith in Virginia and the largest in the state in point of total persons enrolling."[63]

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[56] Ibid.

[57] Ibid.

[58] Richmond Professional Institute: Bulletin, Vol. XXXIV, No. 6 (April, 1959), p. 24.

[59] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor Virginia Commonwealth University," p. 1.

[60] Richmond Professional Institute: Bulletin, Vol. XLI, No. 6 (April, 1966), p. 52.

With the administrative change of 1925, Dr. Scherer stepped down as president of the Board of Directors but he continued to serve as president of the Advisory Board and of its successor the Richmond Professional Institute Foundation.[64] To recapitulate these administrative changes, from 1917 to 1925 the school was a private institution called the Richmond School of Social Work and Public Health and Scherer was president of its Board of Directors; from 1925 to 1939 it was the Richmond Division of the College of William and Mary and

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[61] *Ibid.*

[62] *Ibid.*, p. 53.

[63] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," p. 5.

[64] *Ibid.*, p. 1.

Scherer was president of its Advisory Board; from 1939 to 1962 it was the Richmond Professional Institute of the College of William and Mary and Scherer served as president of the Richmond Professional Institute Foundation until his death in 1956. The 1940 Bulletin explains these arrangements:

> Assisting the College of William and Mary in operating the Richmond Professional Institute is a board of private citizens incorporated under the name of the Richmond School of Social Work and Public Health. This board was organized in 1917 and operated the School of Social Work and Public Health until 1925, when it was absorbed by the College of William and Mary. Since that time the College of William and Mary has assumed complete responsibility, but the original board of the Richmond School of Social Work and Public Health has retained its charter and continues to serve as trustees of the building and endowment funds and as operators of the boarding department and book and supply stores, and also to function as an auxiliary and advisory board to the College in operating the Richmond Professional Institute. While organized to promote the three original departments, social work, public health nursing, recreational and group leadership, the charter was later changed so that the purpose of the Richmond School of Social Work and Public Health, Inc., now includes the sponsoring of all departments and schools of the Richmond Professional Institute.[65]

Dr. Hibbs suggested that this advisory committee should be called the "Scherer Committee since he was chairman so long."[66]

Dr. Scherer played a leading role in the establishment of the Richmond School of Social Work and Public Health, and its leaders of a later day expressed their appreciation for his work. At the Honors Convocation of the Richmond Professional Institute on April 14, 1960, a speech of appreciation was delivered by Dr. Churchill J. Gibson, Rector Emeritus of St. James Episcopal Church, Richmond.[67] Also at this Convocation Dr. George J. Oliver, Provost of Richmond Professional Institute, read the resolution officially naming Scherer Hall.[68] To thank Dr. Scherer and to memorialize his work, Berkely dormitory for women at 923 West Franklin Street, which had been purchased by the Richmond Professional Institute Foundation under Scherer's chairmanship, was renamed Scherer Hall.[69] It is now a part of the campus of Virginia Commonwealth University. Also shortly after his death the faculty of the School of Social Work of Richmond Professional Institute gave the school library a copy of Here I Stand: A Life of Martin Luther, by Roland H. Bainton, in memory of Dr. Scherer.[70]

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[65] Richmond Professional Institute: Bulletin, Vol. XV, No. 6 (April, 1940), p. 21.

[66] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," p. 3.

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[67] "Honors Convocation: Richmond Professional Institute," Richmond, Virginia, April 14, 1960, pp. 1, 3.

[68] Ibid., p. 3.

[69] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," p. 3.

[70] Letter from George T. Kalif, Director, School of Social Work, Richmond Professional Institute, to Mrs. J. J. Scherer, Jr., March 26, 1956.

The faculty said of Dr. Scherer:

> Departed from among us, he nonetheless remains enshined in our memories as a constant example of unwavering faith, staunch courage, and unusual selflessness in his unremitting service to his fellow man. Our gift in his memory is but a small token of our unbounded esteem for him.[71]

Furthermore, by way of appreciation Scherer's protrait hangs in the Anderson Art Gallery of the Richmond Professional Institute Library.

From its beginning Dr. Scherer worked for the Richmond School of Social Work and Public Health and the Richmond Professional Institute. For thirty-nine years, 1917-1956, he promoted and supported the school and served as president of its citizens board. He was a parish pastor and not an educator, but "Dr. Scherer played an extremely important part in the development of higher education in Virginia."[72]

Dr. Scherer was very much interested in the issue of mental health in the state of Virginia. He had long realized that religion and mental health were interrelated items.[73]

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[71] _Ibid._

[72] Hibbs, "Concerning the Part Played by the Rev. J. J. Scherer, Jr., in Establishing a Predecessor of Virginia Commonwealth University," p. 5.

[73] John Jacob Scherer, Jr., "A Report of Several Cases of Fear Complex with a Statement of the Non-Scientific and Non-Orthodox Treatment Used," Richmond, Virginia, 1935, p. 1. (Typewritten.)

This being the case he gave much of his time to the Mental Hygiene Society of Virginia, serving as its president, 1951-1953. Once again, his biography penetrates a Virginia institution.

During the administration of Governor Westmoreland Davis the Virginia Conference of Social Work was established as a non-State, voluntary institution interested in mental hygiene and public welfare.[74] Within the Virginia Conference of Social Work a Mental Hygiene Section was established. This Section began to work to establish a Mental Hygiene Society in Virginia and at the meeting of the Virginia Conference of Social Work in Roanoke on March 18, 1936, voted to found such a society.[75] At this meeting an Organizing Committee was appointed including Dr. Scherer.[76] This Organizing Committee called a meeting of all interested persons to meet in Richmond on April 24, 1936.[77] At this meeting it was decided to form a Ways and Means Committee which should proceed at once to plan an organization meeting of the Society. The Ways and Means Committee was also instructed to work out a constitution, charter and program. Dr. Scherer served on the Ways and Means Committee which organized the Mental Hygiene Society of Virginia on February 19, 1937.[78] He was involved in the work of the Society from its beginning.

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[74] Howard R. Masters, "Fifty-eight Years of Progress," Mental Health in Virginia, Vol. IX, No. 1 (Autumn, 1958), p. 10.

[75] Ibid., p. 11.

[76] Ibid.

[77] Ibid.

The primary task of the Mental Hygiene Society of Virginia was one of education. It endeavored to enlighten the citizenry of Virginia to the dimensions of the problems of mental health. The purposes of the Society were to:

1. Encourage the cooperation and active participation of public and private organizations, agencies, physicians and other individuals in efforts to study and establish the cause of mental disease and defect, and to provide facilities for prevention, early diagnosis and treatment.
2. Aid in efforts to improve and maintain optimum standards for the institutional care and treatment of the mentally ill and mentally defective.
3. Promote and encourage efforts for psychiatric education and training in schools of medicine, nursing, social work, and others which have departments or classes closely related to medicine or the social sciences.
4. In cooperation with state and local educational authorities to promote a well directed program for special education and training for the mentally retarded, and to encourage teachers and school authorities to learn more about and make greater use of the principles of Mental Hygiene in their teaching and training programs.
5. Rationalize and humanize the attitude of the public toward mental disease and hospitalization by the dissemination of reliable information through the press, lectures, conferences, institutes, pamphlets, books, periodicals, radio, movies, and other available means.

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[78] Ibid.

> 6. Actively promote the adoption of such legislation as will make possible an effective mental health program.[79]

Dr. Scherer shared in this work of the Mental Hygiene Society from its beginning. He was a member of the Board of Directors of the Society from 1937 until 1949 when he became its vice-president. He served as vice-president from 1949 to 1951 when he was elected president. He served two terms as president, 1951-1953,[80] after which he served on the editorial board of the Society's magazine, Mental Health in Virginia.[81]

Scherer's work in the Society was acknowledged in 1955 when the Winter issue of Mental Health in Virginia was dedicated to him and carried his picture on the cover. In this issue he wrote an article outlining his views on mental health and religion. He believed that one's concept of God influenced one's mental health; therefore people must be taught about God's incomprehensible but comprehensive love.[82] Scherer's position with regard to religion and mental health was described by the editor of the magazine as "God's Way

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[79] "Program of Thirteenth Annual Meeting of the Mental Hygiene Society of Virginia," Roanoke, Virginia, February 15, 1950, p. 4.

[80] Mental Health in Virginia, Vol. V, No. 2 (Winter, 1955), p. 42.

[81] Mental Health in Virginia, Vol. VI, No. 2 (Winter, 1956), p. 1.

[82] Mental Health in Virginia, Vol. V, No. 2 (Winter, 1955), p. 3.

First to Mental Health."[83]

From 1936 until his death Scherer was "a leader in The Mental Health program of the Commonwealth of Virginia and a propounder of the State Mental Hospitals and Training Schools."[84] In the Winter issue of 1956, after his death, the editor of _Mental Health in Virginia_, said of Scherer:

> How strange is life! One year ago as we planned the Winter Issue of _Mental Health in Virginia_, Dr. John J. Scherer, Jr., was selected as our subject. Today as we ready to go to Press - with the Winter Issue, 1956 - Dr. Scherer is uppermost in our hearts and thoughts as we wipe the tears from our cheeks and humbly bow our heads in sorrow - and yet rejoicing, for one of the greatest men Virginia has known, a man with an _Understanding Heart_ has been _Called_ to continue his work in a _Greater Land_.
>
> It has been said, "There is no man who cannot be replaced." In the case of our beloved Dr. John J. Scherer, Jr., there can be no replacement for he possessed every Christian Principle known to man, and in possessing them used them daily. What better can be said.
>
> We of the Department of Mental Hygiene and Hospitals shall miss his merry voice; the twinkle of his eye; the warmth of his handclasp and his ability and willingness to council [_sic_] so intelligently.[85]

Dr. Scherer was always willing to work in ecumenical projects which served the needs of mankind. This is especially true with regard to his work in the Interdenominational

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[83] _Ibid._, p. 1.

[84] _Ibid._

[85] _Mental Health in Virginia_, Vol. VI, No. 2 (Winter, 1956), inside front cover.

Religious Work Foundation. The following award is a tribute to his efforts in this area.

> This award is made in recognition of thirty-five years of distinguished service in the field of interdenominational religious work in State institutions, established by the churches in 1920 through the original committee and later through the Foundation, incorporated in 1942.
>
> Dr. Scherer, pastor of the First English Evangelical Lutheran Church of Richmond since 1906 and former President of the United Lutheran Synod of Virginia, was a member of the original committee representing the churches in the field of religious work in the public institutions of the Commonwealth. He is vice-president of the board of directors and chairman of the personnel committee of the Foundation.[86]

The above is the citation on the plaque which was presented to Dr. Scherer when he was named Honorary Chaplain of Virginia Institutions by the Interdenominational Religious Work Foundation on January 13, 1956. At the time Dr. Scherer was too ill to be present for the presentation and the plaque was accepted for him by Fred G. Mitchell, vice-president of First English Lutheran congregation.[87] The next day Dr. Scherer died. This award and citation expressed the appreciation the Foundation had for Dr. Scherer's work and leadership.

Dr. Scherer expressed his concern for the spiritually destitute in the state of Virginia by helping to establish the Interdenominational Religious Work Foundation in 1920.[88] In that year a group of ministers and laymen representing several Protestant bodies met in the city of Richmond and went before the Virginia General Assembly to present a bill providing for chaplains and religious workers in the state institutions.[89] Prior to this time many ministers and laymen in the communities in which the institutions were located had participated on a voluntary basis in providing religious instruction and worship services for the inmates of these institutions but there were no regular chaplains. During the deliberations and public hearing on the proposed bill Dr. R. H. Pitt, editor of the Religious Herald, made the suggestion that this task might be "a missionary opportunity and responsibility of the churches rather than an obligation of the State."[90] He believed that religious work in the state institutions should be handled by the churches and not by the state of Virginia. Others agreed with him, and because of Dr. Pitt's suggestion the bill was withdrawn and those present pledged themselves to secure the support of the mission boards of their respective churches to provide programs for those in state institutions.[91] They also constituted themselves as "The Committee for Religious Work in State Institutions" in order to carry out their pledge.[92] One of those forming the committee was Dr. Scherer,[93] and he is rightly considered one of the founders of this program.

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[86] Quoted in Letter from Richard M. Graham, Executive Secretary, Chaplain Service of the Churches of Virginia, Inc., Richmond, Virginia, August 29, 1967.

[87] Richmond News Leader, January 13, 1956, p. 3.

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[88] "Rev. J. J. Scherer, Jr., In Memoriam," Sowing-Sharing, Vol. I, No. 2 (Winter, 1956), p. 1. This was the quarterly news bulletin published by the Interdenominational Religious Work Foundation at Richmond, Virginia.

[89] Virginia Department of Welfare and Institutions, Facts About Religion in Virginia's Training Schools and Prison System: Religious Counselling and Services (Richmond, Virginia, 1964), p. 2.

[90] "Foundation Begins Twenty-Fifth Year," Virginia Religious Work Journal, Vol. III, No. 1 (Summer, 1944), p. 3. This news bulletin was the predecessor of Sowing-Sharing.

Shortly after its establishment the Committee for Religious Work in State Institutions changed its title to the Interdenominational Board for Religious Work in State Institutions.[94] In July, 1942, the work was reorganized and incorporated under the name of the Interdenominational Religious Work Foundation[95] with Dr. Scherer as one of twelve members of the Board of Trustees. At this time, 1942, ten Protestant denominations were officially represented on the Board. They were Church of the Brethren, Methodists, Presbyterian, Society of Friends, Evangelical and Reformed, Congregational Christian, Episcopal, United Brethren in Christ, Lutheran, and Baptist.[96] Here is a good illustration of the Life and Work Movement which cut across denominational lines on the local level, and Dr. Scherer was always eager to share in this type of work.

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[91] These institutions include prisons, prison farms, road camps, mental hospitals, tubercular sanitaria, industrial schools, juvenile training schools, and other public institutions such as the Medical College of Virginia at Richmond. As of 1959 the Interdenominational Religious Work Foundation worked in fifty-seven locations and institutions throughout Virginia ("Do You Know," Sowing-Sharing, Vol. IX, No. 1 /Spring, 1959/, p. 4).

[92] "Foundation Begins Twenty-Fifth Year," Virginia Religious Work Journal, Vol. III, No. 1 (Summer, 1944), p. 3.

[93] Ibid.

[94] Ibid.

[95] Ibid.

Dr. Scherer served on the Board of Trustees until his death,[97] and he also served as vice-president of the Board[98] as well as Chairman of the Committee on Institutional Chaplains.[99] At the annual meeting of the Foundation on

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[96] As of August 29, 1967, the cooperating denominations were the following: Baptist Allied Bodies, Baptist General Association, Church of the Brethren, Virginia Christian Missionary Society (Disciples of Christ), Episcopal Diocese of Virginia, Episcopal Diocese of Southern Virginia, Episcopal Diocese of Southwestern Virginia, Religious Society of Friends, Lutheran Synod of Virginia, Virginia Council of Greek Orthodox Churches, Virginia Annual Conference (Methodist), Holston Conference (Methodist), Presbyterian Synod of Virginia, United Christian Woman's Fellowship (Disciples of Chirst), Episcopal Church Women of Virginia, Evangelical United Brethren Women, and Mennonite Board of Missions and Charities.

[97] "Honorary Chaplain, 1956," Sowing-Sharing, Vol. I, No. 1 (Autumn, 1955), p. 1.

[98] Ibid.

[99] "Rev. J. J. Scherer, Jr., In Memoriam," Sowing-Sharing, Vol. I, No. 2 (Winter, 1956), p. 1.

January 13, 1956, Dr. Scherer was to be presented with the plaque[100] naming him Honorary Chaplain of the Year for 1956, but he was too ill to attend.[101]

Scherer's work in the Interdenominational Religious Work Foundation showed his profound interest in social problems and the spiritually disinherited. His work in this Foundation is also an illustration of a small beginning with great consequences. The group began with the intention of limited work in the city of Richmond and spread throughout the state of Virginia. The Foundation's purpose was to provide leadership for religious work in state institutions, but at the same time to be supported financially by the churches and individual contributions and not by the state. The religious workers in Virginia's institutions are not employed by the state of Virginia but by the churches. A report of a survey of correctional institutions in the United States included this comment:

> Virginia is the only state in which the chaplain is employed by the several Protestant churches of the State as the official chaplain and has duties ordinarily assigned to this office, but he is a part of the official regime only to the extent that his recognition gives him a semi-official

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[100] A duplicate of this plaque hangs in the office of the Chaplain Service of the Churches of Virginia, Inc., at 1617 Monument Avenue, Richmond, Virginia.

[101] Richmond News Leader, January 13, 1956, p. 3.

> status. This puts the responsibility for the religious work of the prison systems where it seems to belong: on the churches of the state and not on the state itself. Until the responsibility for this work is accepted in all state institutions by the churches, as in Virginia, it is doubtful whether the religious work in prisons will be anything more than perfunctory and ineffectual.[102]

In February, 1963, the name of the organization was changed from Interdenominational Religious Work Foundation to Chaplain Service of the Churches of Virginia, Inc.,[103] and by that time had grown from one chaplain to sixteen full and part-time staff persons assisted by nearly two hundred ministers around the state.[104] The budget increased from $2,000 per year to over $100,000 per year.[105] Dr. Scherer shared in this growth, and devoted himself to the Foundation's work of providing "an effective ministry of worship, fellowship, teaching and preaching in all our state institutions with emphasis on personal and religious counseling by adequately trained ministers and teachers with the ultimate goal of leading individuals into a knowledge and acceptance of the Fatherhood of God and into an understanding and experience of the Christian Way of Life."[106]

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[102] Virginia Department of Welfare and Institutions, _Facts About Religion in Virginia's Training Schools and Prison System: Religious Counselling and Services_ (Richmond, Virginia, 1964), p. 2.

[103] _Chaplain Service_ (pamphlet, Richmond, Virginia), p. 2.

[104] _Ibid._

[105] _Ibid._

Dr. Scherer's work in the social problems of Richmond was prompted by his firm conviction that Jesus Christ could change the broken, antagonistic relationships among men. He was convinced that Jesus Christ is the world's only Savior and that the spirit of Christ-like love is the only spirit in which the problems of human relations can be solved. His passion to realize this spirit of Christ-like love involved him in numerous social problems. Sometimes he involved himself by his own intention, but sometimes he was pulled into a situation that he was not looking for. The latter is the case with regard to his involvement in labor-management conflicts.

Pastor Scherer's history as a labor-management arbitrator goes back to 1937 when there was a contract to be negotiated between the Amalgamated Clothing Workers Union, CIO, and the Richmond firm of Friedman-Marks Clothing Company.[107] A labor union official from the Amalgamated Clothing Workers Union approached Dr. Scherer and said, "We want you to represent our union." "I'm not interested in your union," Dr. Scherer replied. "I am greatly interested in the people who are in your union. But I cannot represent you as an organization."[108] Soon thereafter an official of Friedman-Marks Clothing Company came to ask Dr. Scherer to represent the company, and he got the same reply. He would not take the side of either party in the dispute. They then reached an agreement and asked Dr. Scherer to represent both sides, and soon a contract agreement was reached.[109] This first work of arbitration was successful because Dr. Scherer had the trust of both parties.[110] After that initial involvement he served as an arbitrator in numerous labor-management conflicts,[111] and was named a charter member of the American Arbitration Association.[112]

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[106] Ibid.

[107] Interview with Mr. I. November of Friedman-Marks Clothing Company, Richmond, Virginia, July 24, 1968.

After his involvement in arbitration Dr. Scherer wrote a paper on the whole matter of work, labor, and management. This brief paper outlined the theological principles which guided and informed his efforts as an arbitrator. Dr. Scherer believed that in God's sight every calling, however high or humble, which contributes to human welfare, is sacred and has God's blessing. It is the duty of all men to work; "every able-bodied person should be engaged in some useful work and society should be so constituted as to make this possible."[113] Here Dr. Scherer grasps both dimensions of the employment problem: all men should work and society should provide work for all men. Furthermore, Dr. Scherer points out, God expects all labor to be amply rewarded. "It is the right of every man to receive a wage commensurate with his abilities."[114] To achieve this wage workers have the right of collective bargaining. Dr. Scherer sums up these principles with a statement that expresses his theological motivation as an arbitrator:

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[108] _Lutheran Bulletin_, September 5, 1943, p. 4.

[109] _Ibid._

[110] Interview with Mr. I. November.

[111] The materials relating to the settlement of disputes in which Dr. Scherer was involved are in the George Washington Flowers Americana Library at Duke University, Durham, North Carolina.

[112] Certificate from the American Arbitration Association.

> The ultimate solution of all human conflict is not in the realm of law but in the spiritual realm of love. There is no law perfect enough, nor human judgment wise enough in itself to solve the conflicts which arise in the selfish struggle for possessions. Not legalism but the grace of God, not contracts ultimately, but Christ's spirit of brotherhood and service in the hearts of men are the true source of blessed relationships in all human affairs.[115]

Dr. Scherer worked in labor-management relations throughout World War II, serving on the War Labor Board, No. 3, and War Labor Board, No. 4.[116] These regional War

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[113] John Jacob Scherer, Jr., "The Church and Labor," Richmond, Virginia, p. 1. (Typewritten.)

[114] *Ibid.*, p. 2.

[115] *Ibid.*, p. 1.

[116] *Lutheran Bulletin*, September 5, 1943, p. 4.

Labor Boards were composed of representatives of labor unions, company management, and the public. Dr. Scherer served on these Boards as one of the public members. On May 13, 1946, he was presented a certificate from the American Arbitration Association which read:

> This certifies that Rev. J. J. Scherer, Jr., having endorsed the principle of arbitration for the pacific settlement and control of controversies as a way of extending good will among all peoples has been appointed a member of the National Panel of Arbitrators.[117]

The Lutheran Bulletin, September 5, 1943, which carried Scherer's picture and introduced his labor-management relations work to the entire United Lutheran Church in America, presented the Church's position on the problem. It declared that Scherer and the Church want to "... help men find the answer to problems of labor and management."[118] "The Christian Gospel provides the only satisfactory solution of problems which arise wherever people live and work together."[119]

> Questions of wages, hours, and conditions of employment are often very complicated. The natural thing is for employers and laborers to fight each other on these questions, to get the best bargain they can for themselves. But the Christian way is to begin with the knowledge that we are all children of God.

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[117] The writer found this certificate in Dr. Scherer's materials.

[118] Lutheran Bulletin, September 5, 1943, p. 4.

[119] Ibid.

> Through our Lord Jesus, God has shown His infinite love for all of us. We must learn to respect one another, and live together in love.
>
> The church does not take the side of either labor or management. But it is not neutral in the sense that it does not care what happens to these groups in their dealings with each other. It tries with all its strength to teach people to believe in Jesus as the world's only Savior, and tries to convince the world that the spirit of Christ-like love is the only spirit in which we can solve the problems of our human relations.[120]

Scherer expressed the same conviction after he had helped to settle a dispute between the United Shoe Workers of America, CIO, and the Craddock-Terry Shoe Corporation of Lynchburg, Virginia, in October, 1945:

> The only real solution to management-labor problems is probably a direct Christian approach. I'm hoping that in years to come, the Craddock-Terry Shoe Corporation and its employees will develop such a relationship of mutual helpfulness that it may be a pattern for those seeking a solution to this most vital problem.[121]

Another of the social issues that concerned Dr. Scherer very deeply was that of the use of alcohol and alcoholism. He was firmly convinced that "alcohol is one of the chief causes of what we call juvenile delinquency."[122] He was not a tee-totaler but he was aware that the misuse of alcohol was one major factor in disrupting home life and the social order. He used the Richmond newspaper to encourage the public schools to offer courses on the dangers of alcohol.[123] Scherer confronted the problem of alcohol immediately with the people who came to him for counsel, and he advised young married couples not to drink. In an article in The Virginia Methodist Advocate he stated that "Back of most of the problems that come to me, either directly or indirectly, is alcohol."[124] Because of this pastoral concern with the problem of alcohol Dr. Scherer served as chairman of the Advisory Committee of the Division of Alcoholic Studies and Rehabilitation of the State Board of Health.[125]

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[120] Ibid.

[121] Richmond News Leader, October 3, 1945, p. 3.

[122] Richmond Times Dispatch, July 26, 1950, p. 7.

During his fifty years in Richmond Pastor Scherer served in a variety of other projects in the city. He served as president of the Richmond Council of Social Agencies[126] and on its executive board.[127] He was one of the first group to consider the advisability of organizing a Community

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[123] Richmond News Leader, August 4, 1952, p. 1.

[124] "Good Shepherd of Troubled Hearts," The Virginia Methodist Advocate, Vol. XV, No. 9 (February 26, 1953), p. 7.

[125] Richmond Times Dispatch, February 13, 1954, p. 4. This department is now called the Alcoholic Studies and Rehabilitation Section of the Special Health Services Division of the Health Department of the State of Virginia.

[126] Richmond Times Dispatch, December 7, 1931, p. 1.

[127] Richmond Times Dispatch, November 18, 1934, p. 1.

Fund[128] and he served as one of its board members.[129] He was president of the Richmond Ministerial Union and vice-president of the Ministerial Union of Virginia. He was named as chairman and consumer representative of the Richmond Milk Board,[130] and he served on the advisory committee studying the city of Richmond's tax structure.[131] In 1951 he was named to the Wage Stabilization Board.[132] The Wage Stabilization Board at Richmond consisted of four representatives from management, labor and the public; Dr. Scherer plus Colonel George S. Strong, Paul Guthrie, professor of economics at the University of North Carolina, and Thomas J. Cook, professor of political science at Johns Hopkins University.[133] Dr. Scherer served as vice-chairman.[134]

In the area of public welfare Scherer's greatest service was rendered to the Virginia Homes and Industrial Schools for Boys and Girls. In Virginia there were four such schools: one for white boys, one for white girls, one for Negro boys, and one for Negro girls.[135] Dr. Scherer served on the Board of the Virginia Homes and Industrial Schools for Boys and Girls from 1914 to 1944.[136] In 1944 he was appointed to the State Board of Welfare by Governor Colgate Darden, a position he held until his death.[137] To be on these Boards required appointment by the governor and confirmation by the Virginia General Assembly.

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[128] Richmond Times Dispatch, February 13, 1954, p. 3.

[129] Ibid.

[130] Richmond Times Dispatch, August 30, 1951, p. 3.

[131] Richmond News Leader, February 19, 1947, p. 7.

[132] Richmond Times Dispatch, August 30, 1951, p. 3.

[133] Ibid.

[134] Ibid.

In fraternal activities Scherer was a member of the Masonic Lodge of Strict Observance, No. 207, a Knight Commander, Court of Honor, in the Scottish Rite; a chaplain of the Acca Temple Patrol of Acca Temple Shrine; and Imperial Chaplain of the Imperial Court in 1953-1954.[138] In this last named position he was succeeded by Dr. Norman Vincent Peale.[139] Dr. Scherer enjoyed his Masonic relationships and used them in a constructive way. A friend of his related this story:

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[135] Arthur W. James, Virginia's Social Awakening (Richmond, Virginia: Garrett & Massie, Inc., 1939), pp. 79-97.

[136] Executive Journal of Virginia, 1914, p. 41; 1918, p. 53; 1922, p. 279; 1927, p. 169; 1931, p. 162; 1934, p. 55; 1938, p. 10; 1942, p. 14.

[137] Executive Journal of Virginia, 1944, p. 263; 1948, p. 259; 1952, p. 65.

[138] "In Memoriam: John Jacob Scherer, Jr., 32° KCCH," Richmond, Virginia, 1956. (Mimeographed.)

[139] Letter from A. Douglas Smith, August 8, 1968.

> I remember very well on one evening when he came into the meeting and he said words to this effect, "I want you crooks to know that I need three hundred dollars to help complete a girl's nursing education and to sober up a drunk, and I expect to leave here with it." There was in excess of three-hundred dollars in the hat and there were four checks made to him in blank by men whose means were way up.[140]

Scherer was able to use his Masonic relationships to enlist the help of others in his work.

Reflection on this aspect of Pastor Scherer's ministry, what is called his wider ministry, reveals that he had a "... concern for the church and society at large."[141] Because he was convinced of the inclusiveness of God's love he was willing to move beyond the limits of First English Church in his ministry. A member of First English Church probably best grasped this dimension of Scherer's ministry when he said, "His personality, his ability and his consecration, together with his sincere belief that the ministry of God is to all men, and all men have a claim on the good offices of a Christian, have given his congregation power and has made them happy in the knowledge that through him they are serving their community."[142]

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[140] Ibid.

[141] Richard C. Wolf, "Gettysburg's Contribution to the Shaping of the American Church," Lutheran Theological Seminary Bulletin, Vol. XLVIII, No. 2 (Spring, 1967), p. 11.

[142] A. Douglas Smith, Jr., ed. A Tribute to John Jacob Scherer, Jr. (Richmond, Virginia: The Dietz Printing Company, 1931), p. 7.

After Pastor Scherer's death the various organizations which he served passed resolutions in appreciation of his work and leadership. These resolutions express what those who worked with him thought about him and his wider ministry. The resolution passed by the Virginia Conference of Social Work is one example:

> WHEREAS the Commonwealth of Virginia, the Virginia Conference of Social Work, the field of human welfare, and the field of social work have suffered a profound loss in the death of the Rev. J. J. Scherer, Jr., D. D., and experience a continuing sense of loss as the years go by, and
>
> WHEREAS, during his life time, he gave unstintingly of his time and effort to the cause of humanity far beyond the confines of his profession, reaching out into the field of Labor Relations, Education, Juvenile and Domestic Relations, Public Welfare and Mental Illness, and
>
> WHEREAS he was a leader in the founding of the first school of social work in the South in 1917, serving as Chairman of the Board until the school was taken over by the State in 1925, and subsequent to that serving as Chairman of the Advisory Board and its successive Endowment Board until his lamented death, and
>
> WHEREAS he is enshrined in our hearts for his unfailing compassion for people in trouble and for his encompassing understanding of social problems and their effects on people, and
>
> WHEREAS it has been affectionately said of him that he was pastor not only of his church but also of the entire community, and
>
> WHEREAS his heart was warm and gracious and open at all times for service to others, and
>
> WHEREAS his love of God was shown in his abiding affection for his fellowman, and
>
> WHEREAS he graced the dignity of his post as a minister of God through his leadership in the development and improvement of community resources to meet human need,
>
> BE IT THEREFORE RESOLVED that the Virginia Conference of Social Work, Inc., in session at this its Fifty-sixth Annual Meeting, Roanoke, Virginia, April 25, 1957, express its deep gratitude for his sterling character, for his creative leadership, and for his unshakable

> conviction in the ultimate good which the human spirit is capable of achieving, and that a copy of these resolutions be spread on the minutes of this meeting and a copy be sent to his family.[143]

Pastor Scherer had a wide vision of what the Church and individual Christians should do in the world. He stated his position well in this illustration: "A flour mill which makes flour sufficient for its employees only soon would close up, and the same principle applies to a church congregation whose duty is not only to itself, but to the community and the world."[144] He was "A Minister to the Needs of his Fellowman."[145]

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[143] Virginia Conference of Social Work, Inc., "Resolution Concerning John Jacob Scherer, Jr.," Roanoke, Virginia, April 25, 1957. (Typewritten.)

[144] *Richmond News Leader*, December 7, 1946, p. 3.

[145] A. Douglas Smith, Jr., ed., *A Tribute to John Jacob Scherer, Jr.*, p. 3.

V. LEADER OF VIRGINIA SYNOD

The Rev. John Jacob Scherer, Jr., entered the Evangelical Lutheran Synod of Virginia[1] on December 1, 1906,[2] when he began his work as pastor of First English Evangelical Lutheran Church in Richmond, Virginia. Prior to that time he was a member of the Maryland Synod. From the first he became active in the affairs of the Synod. He was appointed in 1907 to the Standing Committee on the State of the Church.[3] He preached at the 11 A.M worship service of the Synod on August 23, 1907.[4] This involvement in synodical activities intensified and ultimately climaxed in the election of John Jacob Scherer, Jr., as President of the Evangelical Lutheran Synod of Virginia of the United Lutheran Church in America on August 17, 1920.[5] After the merger of the Evangelical Lutheran Synod of Virginia, the Evangelical Lutheran Synod of Southwestern Virginia, the Evangelical Lutheran Holston Synod, and the Virginia Special Conference of the Evangelical Lutheran Tennessee Synod in 1922, into the Lutheran Synod of Virginia, Dr. Scherer served as its President from 1926 to 1948. This was the longest tenure of office any man has ever held as president of a synod in the Lutheran Church in Virginia.[6] After his defeat in 1948 he continued to serve on the Executive Committee until his death on January 14, 1956.

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[1] The names of synods in Virginia must be read carefully to avoid confusion because the names have been changed and because there have been as many as four different synods represented in Virginia at one time. These four synods are the Evangelical Lutheran Synod of Virginia, the Evangelical Lutheran Synod of Southwestern Virginia (sometimes called the Evangelical Lutheran Synod of Southwest Virginia and the Synod of Western Virginia), the Evangelical Lutheran Holston Synod, and the Virginia Special Conference, Evangelical Lutheran Tennessee Synod. It was these four bodies which formed the Lutheran Synod of Virginia of the United Lutheran Church in America in 1922. The body that Pastor Scherer joined was the Evangelical Lutheran Synod of Virginia, which had this name from its organization on August 10, 1829 to March 17, 1922. After the merger negotiations, from March 17, 1922 to September 7, 1922, it was called the United Lutheran Synod of Virginia. From September 7, 1922 to June 1, 1962, it was called the Lutheran Synod of Virginia. Since then it is the Virginia Synod of the Lutheran Church in America.

[2] *Minutes of the Evangelical Lutheran Synod of Virginia, 1907*, p. 5. On November 15, 1906, Scherer informed the President of the Evangelical Lutheran Synod of Virginia, Dr. Luther Leigh Smith, that he had accepted the call to First English Evangelical Lutheran Church. The *Minutes* erroneously called it "Grace church," p. 5.

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[3] Ibid., p. 17. At each annual convention this committee reported on the condition of the Church within the confines of the Evangelical Lutheran Synod of Virginia. It was concerned with the number of communicants, church property, conduct of worship services, Sunday Schools, the number of children in catechetical classes, and the general condition of the Church.

[4] Ibid., p. 45.

[5] Minutes of the Evangelical Lutheran Synod of Virginia, 1920, p. 29.

[6] Interview with Dr. William Edward Eisenberg, July 8, 1968. It should be noted that the present president, Dr. J. Luther Mauney, has been in office since 1948, and is most likely to surpass Dr. Scherer's record of twenty-two years. Dr. Mauney is in his twentieth year now as president of the Synod.

The Evangelical Lutheran Synod of Virginia has its roots in the Ministerium of Pennsylvania, the oldest Lutheran synod on the American scene. This synod was formed in 1748 and was known as the "United Pastors," their parishes were known as the "United Congregations."[7] The constitution of 1781 of the Pennsylvania Ministerium provided for the formation of Special Conferences of the Ministerium.[8] These were conferences of pastors in remote districts who could attend the Synod meeting only with great difficulty. These Special Conferences met "to cultivate piety, study doctrine, and provide lay-readers and pastoral care for vacant congregations."[9] The first district of these pastors to organize as a Special Conference of the Ministerium of Pennsylvania was the Virginia Conference.[10] In 1793 there were four pastors of the Ministerium at work in Virginia - Paul Henkel, Christian Streit, William Carpenter and John David Young.[11] On

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[7] Abdel Ross Wentz, _A Basic History of Lutheranism in America_ (Phil.: Muhlenberg Press, 1955), p. 41.

[8] J. L. Neve, and Willard D. Allbeck, _History of the Lutheran Church in America_ (3rd rev. ed.; Burlington, Iowa: The Lutheran Literary Board, 1934), p. 43.

[9] _Ibid._

[10] Cassell, Finck, and Henkel, p. 82.

[11] _Ibid._

January 6 and 7, 1793, these four met at Winchester, Virginia, and formed the Virginia Special Conference.[12] Christian Streit was elected president.[13] The Virginia Special Conference was not a Synod, but was a part of the Ministerium of Pennsylvania. On October 11, 1820, however, this Special Conference was organized into the Synod of Maryland and Virginia.[14] This organizational meeting was held at Winchester, Virginia, with eleven ministers present - six from Maryland and five from Virginia.[15]

The Evangelical Lutheran Synod of Maryland and Virginia immediately joined in the activities to form a general body of Lutherans including the six existing Synods. On October 22, 1820 at Hagerstown, Maryland, the General Synod of the Evangelical Lutheran Church in the United States was organized.[16] Four of the six existing synods were there - the Pennsylvania Ministerium, the New York Ministerium, the

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[12] Ibid.

[13] Ibid.

[14] Cassell, Finck, and Henkel, p. 96; Wentz, A Basic History of Lutheranism in America, p. 71. The Synod of Maryland and Virginia was the sixth Synod formed by American Lutherans. The first was the Pennsylvania Ministerium (1748), second was the Ministerium of New York (1786), third was the North Carolina Synod (1803), fourth was the Synod of Ohio and Adjacent States (1818), and the fifth was the Tennessee Synod (1820).

[15] Cassell, Finck, and Henkel, p. 96.

[16] Ibid., p. 97; Wentz, A Basic History of Lutheranism in America, p. 78.

North Carolina Synod, and the Synod of Maryland and Virginia.[17] The Synod of Maryland and Virginia remained a constituent part of the General Synod until 1829.

On August 10-11, 1829, at Woodstock, Virginia, the pastors working in Virginia separated from the Synod of Maryland and Virginia and formed the Evangelical Lutheran Synod of Virginia.[18] This was the first exclusive synod in the state of Virginia.[19] The separation was amicable and was for the better operation of the Church. The Evangelical Lutheran Synod of Virginia became a member of the General Synod at this organizing convention in 1829. At the second annual convention of the Synod at Union Church in Rockingham County, the Strasburg Church Council requested that the Lutheran Synod of Virginia not unite with the General Synod.[20] It was not until the annual convention of 1839 that the Lutheran Synod of Virginia returned to the General Synod.[21] It remained a part of the General Synod until 1863.

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[17] Wentz, p. 78. The Ohio Synod and the Tennessee Synod were absent.

[18] Cassell, Finck, and Henkel, p. 97.

[19] The annual conventions of the Lutheran Synod of Virginia are numbered from the year 1820, that being the date of the oldest of the bodies merging in 1922.

[20] Cassell, Finck, and Henkel, p. 103.

[21] *Ibid.*, p. 105.

On May 20, 1863, at Concord, North Carolina, representatives from five southern synods formed the General Synod of the Evangelical Lutheran Church in the Confederate States of America.[22] The Lutheran Synod of Virginia was one of them.[23] In 1866, after the war and the collapse of the Confederacy, this organization changed its name to the Evangelical Lutheran General Synod of North America.[24] This was its name until 1878 when it became the Evangelical Lutheran General Synod South.[25] In 1886 the Evangelical Lutheran General Synod South went out of existence, and at St. Mark's Lutheran Church in Roanoke, Virginia, on June 23, 1886, the United Synod of the Evangelical Lutheran Church in the South was formed.[26] This southern body lasted until 1918 when it merged with the General Synod and the General Council to form the United Lutheran Church in America. The Virginia Synod participated in all of these southern organizations,[27] and under Dr. Scherer's leadership it continued to do so. Dr. Scherer not only led in the merger of the several Virginia Synods in 1922, but he was frequently a delegate to the United Synod in the South and attended all the biennial conventions of the United Lutheran Church in America from its organization in 1918 to 1954.[28]

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[22] William Eisenberg, The Lutheran Church in Virginia, p. 216.

[23] The other synods were the North Carolina Synod, the South Carolina Synod, the Georgia Synod, and the Synod of Southwestern Virginia. The three southern synods which did not participate were Tennessee, Holston and Mississippi.

[24] Eisenberg, The Lutheran Church in Virginia, p. 219.

[25] *Ibid.*, p. 226.

[26] *Ibid.*, p. 229.

[27] The eight synods which formed the United Synod of the Evangelical Lutheran Church in the South, commonly called

Just two years after arriving on the territory of the Evangelical Lutheran Synod of Virginia, Pastor Scherer's church, First English Lutheran, served as the host congregation to the Synod convention.[29] This was the Seventy-Ninth Annual Convention of the Synod which met August 25-29, 1908.[30] Pastor Scherer and First English Church were responsible for

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the United Synod in the South, were the North Carolina Synod (1803), the Tennessee Synod (1820), the South Carolina Synod (1824), the Virginia Synod (1829), the Southwestern Virginia Synod (1842), the Mississippi Synod (1855), the Georgia Synod (1860), and the Holston Synod (1860).

[28] "Dr. J. J. Scherer, Jr., "*The Virginia Lutheran*, Vol. XXXIII, No. 2 (February, 1956), p. 1.

[29] *Minutes of the Evangelical Lutheran Synod of Virginia, 1908*, p. 1.

[30] *Ibid.* The next annual convention of the Evangelical Lutheran Synod of Virginia to meet at First English Church, Richmond, was the Ninety-Second Convention, which met October 10-14, 1921. At the convention of 1955 Dr. Scherer extended an invitation to hold the 1956 convention at First English Lutheran Church. His death, however, on January 14, 1956, prevented this, and the Synod met at St. Mark Lutheran Church, Roanoke, Virginia. The next annual convention of the Virginia Synod to meet at First English was in 1967 under the leadership of the pastor, Dr. Frederick J. Eckert.

the smooth operation of the convention. At this Convention of the Synod Pastor Scherer began to play a part in the wider context of the Church. He was appointed to a committee to bring the business of the American Bible Society before the people of the Lutheran Synod of Virginia.[31] This the committee did by sending a personal letter to each pastor of the Synod requesting that the needs of the Society be placed before their people.[32]

At this 1908 Convention Pastor Scherer was elected for the first time to represent the Evangelical Lutheran Synod of Virginia at a Convention of the United Synod in the South. He was elected as an alternate clerical delegate to the Convention of the United Synod South which met at Savannah, Georgia, October 6-10, 1908.[33] Since all the regular clerical delegates could attend, Pastor Scherer as an alternate did not attend, but this began his involvement as a delegate to scores of conventions of the Church which continued until his death.

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[31] Minutes of the Evangelical Lutheran Synod of Virginia, 1908, p. 22. "Resolved, That we have heard with pleasure Rev. M. B. Porter, Secretary of the South Atlantic Agency of the American Bible Society, and that we appoint a committee of two to bring before our people the needs of the American Bible Society, said committee to be appointed by the President." The committee consisted of the Revs. J. J. Scherer, Jr., and W. P. Huddle.

[32] Minutes of the Evangelical Lutheran Synod of Virginia, 1909, p. 25.

[33] Minutes of the Evangelical Lutheran Synod of Virginia, 1908, p. 22.

At the Convention of 1909 Pastor Scherer continued to be active in synodical affairs. He reported on his work for the American Bible Society[34] and served once again on the Standing Committee on the State of the Church.[35] Pastor Scherer's interest in the Church beyond the confines of his own parish was also expressed at this convention when he brought before the delegates the condition of some Lutherans near Norge, Virginia, who were without a pastor.

> On January 8, 1909, a communication was received from Rev. J. J. Scherer, Jr., of Richmond, setting before me (President, Dr. George S. Bowers) the pastorless condition of a colony of Norwegian Lutherans at Norge, Va., and expressing the fear that under existing conditions, if protracted, they might be lost to our Lutheran household, and asking what could be done in the situation. I replied suggesting that he and Rev. W. H. Riser, of Norfolk, who had visited them might request them to come into our Synod and thus place themselves where we could counsel and help them. I also sent them greeting as President of the Virginia Synod and urged them by the inestimable treasures of the gospel of our Lord as contained in our system of faith to abide steadfastly in the Church of their fathers. Since then I believe they have secured the service of a pastor or pastors.[36]

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[34] *Minutes of the Evangelical Lutheran Synod of Virginia, 1909*, p. 25.

[35] *Ibid.*, p. 19. At this session Pastor Scherer was Chairman of the State of the Church Committee.

[36] *Ibid.*, pp. 5-6.

The Synod appreciated Pastor Scherer's foresight in this matter and stated for the record, "We feel that the action of Rev. J. J. Scherer, Jr., of Richmond, in bringing to the attention of the President the condition of the Norwegians at Norge,... is commendable, and note with pleasure the readiness of our pastors and officials to render all such services possible."[37]

The Evangelical Lutheran Synod of Virginia had the custom of having three speakers at each convention preach on ordination, education, and missions. At the convention of 1909 Rev. J. J. Scherer, Jr., was the missions preacher.[38]

It was also at this Convention that Pastor Scherer was able to get the Synod to support the building program which First English Lutheran Church had undertaken. The Synod approved the resolution to raise $5,000 for a new church in Richmond.[39] This would eventually result in the erection of one of the finest church buildings in the Lutheran Synod of Virginia.

Pastor Scherer's synodical committee work continued to increase as the years passed, and First English Lutheran Church became more important in the work of the Synod. For the Synodical year of 1910 Scherer served as Chairman of the Committee on Literary Institutions.[40] In this position it was his task to keep the Synod informed concerning the schools which it supported. At this time, 1910, the Evangelical Lutheran Synod of Virginia helped to support Roanoke College at Salem, Virginia, and the Lutheran Theological Southern Seminary at Columbia, South Carolina. Within a year the Synod would be asked to support another college, Roanoke Woman's College at Salem, Virginia. It was this issue of supporting colleges which helped bring about the merger of 1922,[41] and Pastor Scherer played a large part in it.

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[37] Ibid., p. 42.

[38] Ibid., p. 2.

[39] Ibid., pp. 28, 33, 34.

During the next synodical year, 1911, Pastor Scherer served as chariman of two synodical standing committees, the Committee on Vacancies and the Committee on Apportionments and Appropriations.[42] The Committee on Vacancies kept the Synod informed about churches without pastors and helped the president of Synod secure the necessary pastors. The Committee on Apportionments and Appropriations was to the Synod what the Ways and Means Committee is to the United States Congress. This committee assessed each congregation a certain amount according to its membership for such items as the theological seminary,[43] beneficiary education,[44] home missions, foreign missions, the orphan home,[45] and church extension of the United Synod. Each congregation knew in advance what was expected of it financially for the next year, and the Synod could plan its budget accordingly. This committee also made the appropriations to the different institutions and programs. Its responsible operation was essential for the functioning of the Synod.

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[40] Minutes of the Evangelical Lutheran Synod of Virginia, 1910, p. 19.

[41] This will be discussed later in dealing with the merger.

[42] Minutes of the Evangelical Lutheran Synod of Virginia, 1911, p. 22.

During this time Pastor Scherer also served on the Committee on Synodical Missionary.[46] This committee, appointed in 1910, was to investigate the possibility of the Synod's hiring a missionary to establish new congregations on the Synod's territory. When the committee reported in 1911 on the "Synodical Missionary Question,"[47] it suggested that the Synod hire such a missionary and pay him at least "one thousand dollars per annum,"[48] but advised that it was not

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[43] Lutheran Theological Southern Seminary at Columbia, South Carolina.

[44] The beneficiary education fund was for men in the Virginia Synod who were studying for the ministry and needed financial help for college and seminary.

[45] The Lutheran Children's Home of the South at Salem, Virginia.

[46] *Minutes of the Evangelical Lutheran Synod of Virginia*, *1911*, p. 49.

[47] *Ibid.*

[48] *Ibid.*

"expedient at this time to lay such extra assessment on the congregations since many of them feel that they are already overburdened."[49]

Pastor Scherer's work in the Evangelical Lutheran Synod of Virginia is inextricably bound to his support of Marion College at Marion, Virginia, and his opposition to Roanoke Woman's College at Salem, Virginia. The formation of the latter school resulted from the decisions of the Evangelical Lutheran Synod of Virginia and the Evangelical Lutheran Synod of Southwestern Virginia in 1910 to establish a woman's college at Salem, Virginia.[50] At the beginning the school was named Oakmont College,[51] but later it was changed to Roanoke Woman's College.

The two cooperating Synods, Virginia and Southwestern Virginia, established a Joint Commission on Female Education,[52] which was to work out the legal details for the establishment of a woman's college.[53] This Joint Commission was constituted early in 1910 and reported to the Synods later in the same year. The Report of the Joint Commission on Female

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[49] *Ibid.*

[50] Eisenberg, *The Lutheran Church in Virginia*, p. 372.

[51] *Ibid.*

[52] *Minutes of the Evangelical Lutheran Synod of Virginia*, *1910*, p. 2.

[53] *Ibid.*, pp. 2-4.

Education[54] was presented to the Evangelical Lutheran Synod of Virginia at a special session held in St. Mark's Lutheran Church, Roanoke, Virginia on November 15-16, 1910, and in College Lutheran Church, Salem, Virginia on November 16-17, 1910.[55] Present at this special session were twelve clergymen and ten laymen, one of the clergymen being J. J. Scherer, Jr.[56] After the presentation of the Report of the Joint Commission several resolutions[57] were presented for adoption moving the acceptance of the Report and locating the new college at Salem, Virginia.[58] The resolutions were all adopted with nine clergymen voting "aye," and three clergymen voting "nay;" eight laymen voted "aye" and two laymen voted "nay."[59] One of the clergymen voting "nay" was John Jacob Scherer, Jr.,[60] as did the lay representative from

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[54] Members of the Joint Commission on Female Education were W. R. Brown, T. O. Keister, R. W. Kime, S. Sidney Cassell, H. C. Haithcox, George M. Beltyhoover, J. A. Huffard, and S. T. Shank.

[55] *Minutes of the Special Session of the Evangelical Lutheran Synod of Virginia, 1910*, p. 1.

[56] *Ibid.*

[57] *Ibid.*, p. 5.

[58] *Ibid.*, p. 4. The four sites suggested were Salem, Marion, Radford and Christiansburg.

[59] *Ibid.*, p. 6.

[60] *Ibid.*

First English Lutheran Church, Jacob Umlauf.[61] Pastor Scherer continued to oppose Roanoke Woman's College until its demise in 1921, and he played a part in its death.

To understand Scherer's opposition to Roanoke Woman's College it is necessary to consider the predicament of Marion College in 1910, and Scherer's attachment to it. Marion Female College, as it was then called, was founded by John Jacob Scherer, Sr., in 1873, and he served as its president from that date until he retired in 1910.[62] He then served as President Emeritus until his death in 1919.[63] The school was very much a family institution and Dr. Scherer, Sr., ran it with an iron hand. When he resigned in 1910 the school was in very bad condition, and "the institution was not only in need of a new head, but of a new educational plant, since its facilities were sadly outmoded, inadequate, and in a state of disrepair. It also needed a new and larger constituency to support it."[64] At this time Marion College was supported by the Evangelical Lutheran Synod of Southwestern Virginia;[65] the Evangelical Lutheran Synod of Virginia did not support it financially at this time. It was J. J. Scherer, Jr.'s desire to gain the support of the Evangelical Lutheran Synod of Virginia for Marion College.

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[61] Ibid.

[62] Goodridge Wilson, A Brief History of Marion College (Marion, Va.: Published by the Alumnae Association, 1948), p. 23.

[63] Ibid.

[64] Eisenberg, The Lutheran Church in Virginia, p. 249.

[65] Wilson, p. 13.

Marion's unstable situation was recognized as early as 1907 when a special study committee on Marion College presented the following proposition to the 1907 convention of the Evangelical Lutheran Synod of Southwestern Virginia:

> Whereas, The discussion...has revealed a general desire on the part of all to provide more adequate facilities for the education of our young women, and
>
> Whereas, We believe that a consolidation of interests and the concentration of effort and support of all the Lutheran people in this Synod, the Synod of Virginia, the Holston Synod, and the Virginia Conference of the Tennessee Synod, is necessary for the consummation of this end; therefore, be it
>
> Resolved, That a committee of three be appointed by this Synod, and that we call upon the Synod of Virginia, the Holston Synod, and the Virginia Conference of the Tennessee Synod, to appoint similar committees to meet with the Board of Trustees of Marion Female College or with a committee from this Board, to go over the whole situation and to formulate plans for the promotion of the higher education of women either by the enlargement of Marion Female College or by such other means as shall be commended to the judgment of the said committee.[66]

Of the four bodies asked to participate only the Virginia Synod and the Southwestern Virginia Synod accepted the invitation,[67] and out of this came the Joint Commission on Female Education referred to earlier. An understanding of the provisions of this proposition is essential if one is to grasp the problems that develop later. The proposition provided for the enlargement of Marion Female College or such other means as would best serve female education. The latter phrase provided for the relocation of the woman's college if the "said committee" so decided. The committee decided to locate the school at Salem, Virginia, and the Evangelical Lutheran Synod of Virginia adopted its proposal.[68] Before the Evangelical Lutheran Synod of Virginia, however, passed this resolution on November 16, 1910, the Marion College Board of Trustees decided to move ahead with the enlargement of Marion College at Marion, Virginia.[69] The Board of Trustees elected the Rev. John C. Peery of Lynchburg, as financial agent, and after Dr. Scherer resigned in April, 1910, the Board elected Pastor Peery as President of Marion College.[70]

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[66] Minutes of the Evangelical Lutheran Synod of Southwestern Virginia, 1907, pp. 35-36.

[67] The Holston Synod and the Virginia Conference of the Tennessee Synod did not participate.

Because the Board of Marion College decided to remain at Marion, Virginia, the Evangelical Lutheran Synod of Southwestern Virginia was faced with a difficult decision at its special session in the Fall of 1910. Should the Synod adopt the Report of the Joint Commission on Female Education which proposed establishing a woman's college at Salem, Virginia, or should it reject the Report and continue to support Marion College at Marion, Virginia? It should be remembered that half of the Joint Commission was composed of men from the Southwestern Virginia Synod. At the special session the Southwestern Virginia Synod voted to reject the Report of the Joint Commission by a vote of 15 "nay" and 12 "aye."[71] This vote to reject came after the Evangelical Lutheran Synod of Virginia had accepted the Joint Commission's Report. This meant that of November 16, 1910, the Evangelical Lutheran Synod of Virginia had two colleges to support - Roanoke College at Salem, Virginia,[72] and Roanoke Woman's College in the same town. Furthermore, the Evangelical Lutheran Synod of Southwestern Virginia had rejected the attempt at cooperation and decided to continue supporting Marion College.

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[68] _Minutes of the Special Session of the Evangelical Lutheran Synod of Virginia, 1910_, p. 5.

[69] Wilson, p. 22.

[70] _Ibid._

At this juncture the Virginia Synod was deeply disappointed and Dr. John A. Morehead, President of Roanoke College, replied to the Southwestern Virginia Synod on behalf of the Virginia Synod:

> The Virginia Synod expresses her regret that her sister Synod has seen fit to reject the first item of her resolutions in which this Synod adopted the

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[71] Minutes of the Special Session of the Evangelical Lutheran Synod of Southwestern Virginia, 1910, p. 10.

[72] Roanoke College at Salem, Virginia, at the time was a man's college, supported by the Evangelical Lutheran Synod of Virginia.

> Report of the Joint Commission on Female Education, that she affirms her former actions, and that she has nothing further to offer.[73]

This adamant position of the Virginia Synod caused the Southwestern Virginia Synod to reconsider its earlier decision and to take a second vote. This time the Report of the Joint Commission was adopted by a vote of 19 "ayes" and 12 "noes."[74] Now the Southwestern Virginia Synod had two schools to help support - Marion College and Roanoke Woman's College. The Synod was thus divided in its loyalty. To complicate matters more the Board of Trustees of Roanoke Woman's College elected John C. Peery, president-elect of Marion College, to be president of Roanoke Woman's College.[75] At the 1911 Convention of the Southwestern Virginia Synod the following resolution was adopted as regards the two schools:

> Whereas, Marion Female College having existed as a school under the auspices of the Lutheran Church, in that the charter requires the majority of the trustees to be members of the Lutheran Church, for nearly forty years; and has been here recognized as being true to the history, doctrine, and practice of our church; and
>
> Whereas, the Synod at the special meeting in Salem, November, 1910, resolved to establish a Woman's College at Salem, which is the recognized Woman's College of the Synod; and
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> Whereas, the Board of Trustees of Marion Female College will continue the college at Marion under the

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[73] Minutes of the Special Session of the Evangelical Lutheran Synod of Virginia, 1910, p. 8.

[74] Minutes of the Special Session of the Evangelical Lutheran Synod of Southwestern Virginia, 1910, p. 11.

[75] Wilson, p. 23.

> same charter and do the same Christian work; therefore, be it Resolved, 1. That there be no antagonism between the two schools, but rather a spirit of friendliness and helpfulness; and Resolved, 2. That Synod desires to hear reports of the progress and work of Marion Female College from year to year.[76]

After these decisions by the two Synods and the Board of Marion Female College, the race was on between the two schools to see which would be ready for operation first.[77] Marion Female College had closed after the 1909-1910 session so that the new building could be constructed.[78] The Rev. J. P. Miller was elected to take the place of president-elect, John C. Peery.[79] Marion College reopened its doors on September 18, 1912,[80] and Roanoke Woman's College opened on October 2, 1912.[81] Thus the Lutherans in Virginia were supporting Roanoke College, Roanoke Woman's College and Marion Female College, an almost impossible task.

John Jacob Scherer, Jr.'s part in all of this was that he supported Marion Female College at Marion, Virginia, and opposed the establishment of Roanoke Woman's College at

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[76] _Minutes of the Evangelical Lutheran Synod of Southwestern Virginia, 1911_, p. 47.

[77] Interview with Dr. William Eisenberg, July 8, 1968.

[78] Wilson, p. 22.

[79] _Ibid._

[80] Eisenberg, _The Lutheran Church in Virginia_, p. 252.

[81] _Ibid._, p. 373.

Salem, Virginia. Scherer was a member of the Evangelical Lutheran Synod of Virginia which did not support Marion Female College, the College was supported only by the Evangelical Lutheran Synod of Southwestern Virginia. One way to get both Synods to support Marion Female College would be to merge the two Synods. But what about Roanoke Woman's College? The answer came in the night of December 22, 1921,[82] when the main building of Roanoke Woman's College was destroyed by fire. This enabled the two Synods to agree to support one woman's college, Marion, and Scherer led them in this direction,[83] but that is a later story.

After the tumultuous events of 1910-1912, the Synod settled down to more routine matters. At the 1912 Convention, John Jacob Scherer, Jr., was elected as one of six clerical delegates to the United Synod in the South Convention to be held in the Church of the Redemmer in Atlanta, Georgia, November 11-17, 1912.[84] This was the first time Scherer was elected as a full delegate to the United Synod South. He was to go again as a delegate to the conventions of 1914,[85]

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[82] *Ibid.*, p. 252.

[83] Interview with Dr. William Eisenberg, July 8, 1968.

[84] *Minutes of the Evangelical Lutheran Synod of Virginia, 1912*, pp. 9, 29.

[85] *Minutes of the Evangelical Lutheran Synod of Virginia, 1914*, p. 35.

1916[86] and 1918.[87] Thus, from the year 1912, Pastor John Jacob Scherer, Jr., was to represent the Virginia Synod every two years either at the convention of the United Synod in the South or the United Lutheran Church in America, until his death in 1956.

Not only was Pastor Scherer active in the affairs of the Synod but his wife also participated in the synodical work of the Woman's Home and Foreign Missionary Society. At the 1912 convention of the Society she was elected third vice-president of the Society[88] and was chosen to attend the synodical conference at Atlanta, Georgia, on November 12, 1912.[89]

During the year 1913 Pastor Scherer again served on the Committee on the State of the Church,[90] and on May 21, 1913, he preached the sermon at the dedication of Grace Lutheran Church at Waynesboro, Virginia.[91] The next year, 1914, he again served on the Appropriations and Apportionments

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[86] _Minutes of the Evangelical Lutheran Synod of Virginia, 1916_, p. 33.

[87] _Minutes of the Evangelical Lutheran Synod of Virginia, 1918_, p. 41.

[88] _Minutes of the Woman's Home and Foreign Missionary Society of the Virginia Synod, 1912_, p. 50.

[89] _Ibid._, p. 55. The _Minutes_ call her Mrs. J. J. Scherer but they mean Mrs. J. J. Scherer, Jr.

[90] _Minutes of the Evangelical Lutheran Synod of Virginia, 1913_, p. 19.

[91] _Ibid._, p. 7.

Committee[92] and was named to a new committee, that on the Minutes of Synod.[93] This latter committee examined the Minutes of the previous convention and pointed out mistakes and inadequacies. At the 1914 convention Scherer chaired the Committee to Arrange for Proper Presentation of Causes of the Church.[94] The Committee recommended that the first day of Synod be Mission Day and the second day be Education Day,[95] and that appropriate addresses be given both evenings.[96] This was to insure that the causes of the Synod were represented and heard. This convention also chose Scherer as one of its seven clerical delegates[97] to the convention of the United Synod in the South which met at Columbia, South Carolina, November 10-13, 1914.[98]

The year, 1915, witnessed a change in the leadership of the Evangelical Lutheran Synod of Virginia as a new president and a new vice-president were elected. The new president was the Rev. J. A. Huffard of Luray, Virginia,[99] and the new vice-president was the Rev. John Jacob Scherer, Jr., of Richmond, Virginia.[100] Pastor Scherer served as vice-president of the Evangelical Lutheran Synod of Virginia from August 19, 1915[101] until August 17, 1920,[102] when he was elected president. During his first year as vice-president he continued to serve on the Committee on Appropriations and Apportionments.[103] During this synodical year he also delivered the charge to the congregation of Luther Memorial Church at Portsmouth, Virginia, when the Rev. W. A. Craun was installed as pastor.[104] This was an admonition to the congregation to support the pastor in his work.

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[92] Minutes of the Evangelical Lutheran Synod of Virginia, 1914, p. 24.

[93] Ibid.

[94] Ibid., p. 39.

[95] Ibid.

[96] Ibid.

[97] Ibid., p. 35.

[98] Eisenberg, The Lutheran Church in Virginia, p. 683.

[99] Minutes of the Evangelical Lutheran Synod of Virginia, 1915, p. 2.

As the year 1917 approached the Lutherans of Virginia and elsewhere made ready to celebrate the Four Hundredth Anniversary of the Reformation. At the 1916 convention of the Evangelical Lutheran Synod of Virginia President Huffard presented these two recommendations in regard to the celebration:

> 1. That our Synod hold, at a central place in the Shenandoah Valley, some time during the year

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[100] Ibid.

[101] Ibid., p. 19.

[102] Minutes of the Evangelical Lutheran Synod of Virginia, 1920, p. 29.

[103] Minutes of the Evangelical Lutheran Synod of Virginia, 1915, p. 28.

[104] Ibid., p. 8.

> 1917, a special celebration of the Four Hundredth Anniversary of the Reformation, extending over a period of several days, and in addition to our local Lutheran talent, that Lutheran speakers of national note be secured, if possible, that the largest good may result.
>
> 2. That a committee of five members - three clerical and two laymen - from each of our conferences,[105] be appointed by the President of Synod at this meeting, the President of Synod to be considered a member *ex officio*, who shall be empowered to carry out the provision of recommendation 1 of this report....[106]

Pastor J. J. Scherer, Jr., was appointed one of the three clerical members from the Southern Conference[107] to the Conference Quadricentennial Committee as it was called. This Committee planned the celebration of the Reformation Anniversary for July 2-4, 1917 at Harrisonburg, Virginia[108] in conjunction with a committee from the Virginia Conference of the Tennessee Synod.[109] For this celebration the Virginia Conference and the Evangelical Lutheran Synod of Virginia worked together, and President J. A. Huffard could report to the Virginia Synod that "There was perfect harmony from beginning to end between the two bodies uniting in the celebration."[110]

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[105] The Evangelical Lutheran Synod of Virginia was divided into the Southern Conference and the Potomac Conference.

[106] *Minutes of the Evangelical Lutheran Synod of Virginia, 1916*, p. 8.

[107] *Ibid.*, p. 33.

[108] Eisenberg, *The Lutheran Church in Virginia*, p. 259.

[109] *Minutes of the Evangelical Lutheran Synod of Virginia, 1917*, p. 13.

[110] *Ibid.*

This was the beginning of real cooperation among the Lutheran bodies of Virginia which led within five years to the merger of 1922. The major significance of the Conference Quadricentennial Committee, on which Pastor Scherer served, was that after 1917 it was continued as a Continuation Committee to work for merger.[111] Out of the celebration of the Four Hundredth Anniversary of the Reformation developed one of the impulses for union and J. J. Scherer, Jr., served on the committee which brought it about.

While Pastor Scherer served on the Conference Quadricentennial Committee he continued as vice-president of the Synod for a second term,[112] being reelected on August 23, 1916.[113] He also continued to serve on the Appropriations and Apportionments Committee.[114] He was once again named to the Committee on Literary Institutions[115] and was named the Virginia Synod reporter for the *Lutheran Church Visitor*.[116] At the 1916 convention of Synod Pastor Scherer was elected one of seven delegates to the convention of the United Synod in the South[117] at Wilmington, North Carolina, November 9-13, 1916.[118]

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[111] *Ibid.*, p. 32.

[112] *Minutes of the Evangelical Lutheran Synod of Virginia*, *1916*, pp. 2, 17.

[113] *Ibid.*, p. 17.

[114] *Ibid.*, p. 20.

[115] *Ibid.*

[116] *Ibid.* The *Lutheran Church Visitor* was the unofficial news organ of the Southern Lutheran Church.

The celebration of the Four Hundredth Anniversary of the Reformation colored the activities of the Lutheran Synod of Virginia during 1917. One of the most significant moves by the Virginia Synod that year at its convention in Madison, Virginia,[119] was to reappoint the Quadricentennial Celebration Committee as a Continuation Committee.[120] Dr.[121] John Jacob Scherer, Jr., remained on the reappointed committee.[122] As a Continuation Committee it was "to promote a closer union of Lutheran forces in the State, and to care for other interests calculated to make the fruits of the Celebration more permanently effective in the life and work of the Church."[123] This Committee was to continue the cooperation achieved by the Evangelical Lutheran Synod of

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[117] Ibid., p. 33.

[118] Eisenberg, The Lutheran Church in Virginia, p. 683.

[119] The convention met August 21-24, 1917.

[120] Minutes of the Evangelical Lutheran Synod of Virginia, 1917, p. 32.

[121] In June, 1917, at the age of thirty-six, Pastor Scherer was given the honorary degree of Doctor of Divinity by Roanoke College.

[122] Minutes of the Evangelical Lutheran Synod of Virginia, 1917, p. 2.

[123] Ibid., p. 32.

Virginia and the Virginia Conference of the Tennessee Synod in the Celebration of July 2-4, 1917, and to extend this cooperation to the Evangelical Lutheran Synod of Southwestern Virginia and the Holston Synod.

As a part of the Reformation Anniversary Roanoke College at Salem, Virginia, instituted a Quadricentennial Safety Fund to raise $100,000.[124] Dr. Scherer was named chairman of the Synodical Committee on the Fund,[125] but with the war the Fund was closed in 1918 with only $25,000 realized.[126]

Dr. Scherer was reelected in 1917 as vice-president of the Synod,[127] and addressed the convention on Home Missions[128] and the Pastor's Fund.[129] He also was Chairman of the Committee on the President's Report[130] which recommended the president's proposals to the Synod.

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[124] William Edward Eisenberg, The First Hundred Years, Roanoke College, 1842-1942, p. 249.

[125] Minutes of the Evangelical Lutheran Synod of Virginia, 1917, p. 56.

[126] Eisenberg, The First Hundred Years, Roanoke College, 1842-1942, p. 249.

[127] Minutes of the Evangelical Lutheran Synod of Virginia, 1917, pp. 2, 26.

[128] Ibid., p. 2.

[129] Ibid. The Pastor's Fund was for retired pastors.

[130] Ibid., p. 28.

The clouds of World War I hung over the Evangelical Lutheran Synod of Virginia during 1918 as can be seen in the report of the Committee on Resolutions, which committee Dr. Scherer chaired:

> Your committee would respectfully report as follows:
>
> That in view of the vital importance of our Lutheran Church in America and our Synod in particular we hereby solemnly reaffirm and confess for ourselves and our congregations "the principles of the Protestant Reformation as embodied in the Confessions of our Church, especially the doctrine of the sole authority of the Holy Scriptures; of the person, office, and work of Christ; of salvation wholly by grace, and justification by faith alone; of the efficacy of the Holy Spirit through the Word and Sacraments; of the Church as the congregation of saints and true believers as requiring no modification or amendment."
>
> That we reaffirm our loyal adherence to the fundamental doctrine and historic practice of our church of patriotic devotion to the flag of the country, of respect for civil authority, of obedience to the laws of the land, and our readiness today to defend our national interests and institutions, by our fortunes and our blood, "as attested by the history of our people in every time of crisis in the State," and especially exemplified by that fearless, stalwart character Rev. Peter Muhlenberg and his loyal and brave soldiers this territory furnished in the heroic struggle in the initiative for world democracy; and as further exemplified by the great number of our young men now engaged in the world war for the same principle.[131]

This report was adopted by a rising vote.[132]

In spite of the war the Evangelical Lutheran Synod of Virginia continued to work for the merger of the Lutheran bodies in Virginia, and Dr. J. J. Scherer was active in these merger efforts. He continued to serve as one of the ten members of the Synodical Continuation Committee[133] which worked with a similar committee from the Virginia Conference of the Tennessee Synod.[134] At the 1918 convention, however, another dimension was added to merger negotiations. The Synod passed after some amending the following resolution offered by the Rev. A. D. R. Hancher:

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[131] Minutes of the Evangelical Lutheran Synod of Virginia, 1918, p. 65.

[132] Ibid.

> Whereas, The full development of our church in Virginia seems to require, and the time appears to be auspicious for, a merging of the two synods in the state; therefore be it
>
> Resolved, That the President be authorized to appoint a committee of three, to confer with a similar committee from the Southwestern Virginia Synod, toward this end, and report at the next meeting of Synod; be it further
>
> Resolved, That we request the Southwestern Virginia Synod to appoint a committee to consider the merging of the two bodies.[135]

President Huffard followed the Synod's instructions and named a Committee on the Merger of the two Synods of Virginia, one of whom was Dr. J. J. Scherer, Jr.[136] The work of Dr. Scherer and this committee will be considered later when discussing the merger of 1922.

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[133] Ibid., p. 2.

[134] Ibid., pp. 16-17.

[135] Ibid., p. 46.

[136] Ibid., p. 47.

This concern with merger among the Lutherans of Virginia received great impetus from the impending merger which would result in the creation of the United Lutheran Church of America. While negotiations had long been going on, the occasion for the merger was the Quadricentennial of the Reformation.[137] After the preliminary work of having the district synods ratify the proposed constitution, the General Synod, the General Council, and the United Synod in the South formed the United Lutheran Church in America on November 14-16, 1918, at New York City.[138] As a delegate to the United Synod South Dr. Scherer played a part here but this will be discussed later. Merger on the larger level prompted merger on the synodical level.

While serving on the two merger committees Dr. Scherer continued to work within the Virginia Synod. He served on the Committee on Literary Institutions[139] for 1918 and was Chairman of the Committee on Appropriations and Apportionments.[140] At the 1918 convention he was elected to the Executive Committee of the Evangelical Lutheran Synod of Virginia[141] and continued on this Committee until his death in 1956.[142] Once again the Synod elected him vice-president,[143] this being his fourth term, and chose him as one of seven delegates to the convention of the United Synod in the South[144] to meet at Roanoke, Virginia, November 10-13, 1918, and at New York City, November 14-18, 1918.[145] These two sessions of the United Synod South would affect the merger.

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[137] Abdel Ross Wentz, A Basic History of Lutheranism in America, p. 282.

[138] Ibid., p. 283.

[139] Minutes of the Evangelical Lutheran Synod of Virginia, 1918, p. 35.

[140] Ibid., p. 36.

At the ninetieth convention of the Synod, August 21-24, 1919, Dr. Scherer was elected vice-president once again.[146] He continued to serve on the Appropriations and Apportionments Committee[147] as well as on the Committee on the Merger of Synods.[148] He was also named again to the Executive Committee.[149] Additional duties included serving on the

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[141] *Ibid.*, pp. 2. 54.

[142] *Minutes of the Lutheran Synod of Virginia, 1956*, p. 73.

[143] *Minutes of the Evangelical Lutheran Synod of Virginia, 1918*, p. 2.

[144] *Ibid.*, p. 41.

[145] Eisenberg, *The Lutheran Church in Virginia*, p. 683.

[146] *Minutes of the Evangelical Lutheran Synod of Virginia, 1918*, p. 44.

[147] *Ibid.*, p. 45.

[148] *Ibid.*

[149] *Ibid.*, p. 60.

Committee on the Secretary's Report[150] and on the Committee on Model Constitution.[151] This latter committee was to adapt the Model Constitution for Constituent Synods of the United Lutheran Church in America to the needs of the Virginia Synod.[152]

After the 1918 merger which created the United Lutheran Church in America the Virginia Synod was entitled to nominate trustees to the Theological Seminary at Columbia, South Carolina, the Orphan Home at Salem, Virginia, and the Lowman Home at White Rock, South Carolina.[153] Dr. Scherer was named one of the trustees to the Board of the Orphan Home in 1919.[154]

Thus far John Jacob Scherer, Jr.'s activities in the Evangelical Lutheran Synod of Virginia have been considered in a chronological manner. This has been the case because during the years 1906-1920, he held a variety, if not a plethora, of offices, and the offices usually changed each year. By 1920 he had held just about every office possible in the Synod. For the next two years, 1920-1922, the years he was President of the Evangelical Lutheran Synod of Virginia, a topical approach will be used since these years are dominated by the topic of merger. For the years, 1923-26, the chronological scheme will be followed as once again he held a variety of offices but not the presidency. The period 1926-1948 will be discussed thematically as these are the years of Dr. Scherer's twenty-two year presidency of the Lutheran Synod of Virginia of the United Lutheran Church in America. After his defeat in 1948, he again held numerous positions in the Synod until his death.

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[150] Ibid., p. 45.

[151] Ibid., p. 60.

[152] Ibid., p. 15.

[153] Ibid., p. 37.

[154] Minutes of the Evangelical Lutheran Synod of Virginia, 1919, p. 63.

On August 17, 1920, at Trinty Church, Stephens City, Virginia, Dr. John Jacob Scherer, Jr., was elected President of the Evangelical Lutheran Synod of Virginia,[155] an office which he held until September 7, 1922, when the first convention of the newly formed Lutheran Synod of Virginia was held at Roanoke, Virginia. This was the first presidential office Dr. Scherer held in the church. When he became president the Evangelical Lutheran Synod of Virginia had thirty pastorates, fifty-seven churches and thirty six clerical members.[156] When he left office in 1922 it had fifty-eight churches[157] and thirty-nine clerical members,[158] although the merged Synod was much larger. These figures do not show great growth, but these years were dominated by the merger efforts. Almost all of the merging Synods' activities were directed toward the consummation of the merger.

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[155] _Minutes of the Evangelical Lutheran Synod of Virginia, 1920_, p. 29.

[156] _Ibid._, p. 4.

[157] _Minutes of the Evangelical Lutheran Synod of Virginia, 1922_, Appendix 3.

[158] _Ibid._, pp. 66-67.

The desire for union among the various synods of Virginia was not new with the Scherer administration nor did it originate with the Evangelical Lutheran Synod of Virginia. The first overture for organic union came from the Evangelical Lutheran Synod of Southwestern Virginia in 1907 when it realized the need for a larger supporting constituency for Marion College.[159] At the 1907 convention of the Evangelical Lutheran Synod of Virginia the following communication was read by the synodical secretary, the Rev. A. D. R. Hancher:

> Rev. A. D. R. Hancher, Sec.
> Evang. Lutheran Synod of Virginia
> Stephens City, Virginia
>
> Dear Brother: I am authorized by the President of the Synod of Southwestern Virginia to inform you that that Synod, at its last meeting in Tazewell, Va., resolved to enter into negotiations with your synod and the Virginia Conference of the Tennessee Synod with reference to the union of these three bodies.
>
> Respectfully,
>
> Paul Sieg
> Sec. Evang. Lutheran Synod of S.W. Va.
> Wytheville, Va., August 22, 1907[160]

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[159] Eisenberg, The Lutheran Church in Virginia, p. 258.

[160] Minutes of the Evangelical Lutheran Synod of Virginia, 1907, p. 35.

The officers of the Evangelical Lutheran Synod of Virginia were made a committee to confer with similar committees from the other two designated bodies,[161] but no meetings resulted. In 1911 the Commiteee on Union of Synods made this report:

> Your committee desires to state that the chairman of the committee appointed by this synod to unite with a similar committee from the Southwestern Virginia Synod, in consideration of the subject of the union of the two Synods, after consulting with the chairman of the committee from the Southwestern Virginia Synod, deems it unadvisable at this time because of peculair existing conditions, for this committee to make a report on the subject in hand.[162]

Amidst the confusion of 1910-1912 over the Report of the Joint Commission on Female Education, and the support of Marion College and Roanoke Woman's College, the two Synods of Virginia reached a measure of cooperation.[163] They both agreed to support Roanoke Woman's College at Salem, Virginia. The Four Hundredth Anniversary of the Reformation in 1917 prompted the establishment of the Quadricentennial Celebration Committee on which Dr. Scherer served. This committee was retained after 1917 as the Continuation Committee which was to seek unity among Virginia Lutherans.[164] This

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[161] Ibid.

[162] Minutes of the Evangelical Lutheran Synod of Virginia, 1911, p. 40.

[163] Supra, p.

[164] Minutes of the Evangelical Lutheran Synod of Virginia, 1917, p. 32.

Committee worked with the Virginia Conference of the Tennessee Synod to reach some agreement on union. At the 1918 convention Dr. Scherer was appointed to the Committee on the Merger of the Two Synods of Virginia[165] which was to try to unite the Southwestern and Virginia Synods. It was at this point that we left the story in the chronological approach.

The Southwestern Virginia Synod appointed a merger committee which joined with the merger committee of the Virginia Synod and together they formed the Joint Committee on Union of the Synods of Virginia and Southwestern Virginia.[166] J. J. Scherer served on this Joint Committee[167] which submitted this report to the August 18-22, 1919 convention of the Virginia Synod:

> Whereas, The union of the two synods would be an important step toward the unifying of the Lutheran forces of the State, and would emphasize the policy of the United Lutheran Church of organizing synods to conform with State lines; and
>
> Whereas, The larger body would enable us to more successfully cope with the immense Home Mission problem which faces our Church and at the same time give to our congregations a broader vision of the work of the Church; and
>
> Whereas, The merged body would be in a better position to support a Synodical Superintendent or salaried President:

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[165] Minutes of the Evangelical Lutheran Synod of Virginia, 1918, p. 47.

[166] Minutes of the Evangelical Lutheran Synod of Virginia, 1919, p. 52.

[167] Ibid.

> Your committee recommends:
>
> First, That it be the sense of this body that the proposed merger become effective.
>
> Second, That a committee of three be appointed by the President of this Synod to meet with a similar committee from the Synod of Southwestern Virginia, the Joint Committee to formulate full plans and details of such a merger, and that the President of this body be instructed to call a special meeting of Synod at such a time and place as said committee may designate for the purpose of hearing and acting upon the report of said Joint Committee.
>
> Third, That it be the sense of this body that the same relation sustained by the Synod of Southwestern Virginia toward Marion College be assumed by the united body, "That this Synod does hereby make formal recognition of Marion College as a Standard Lutheran College of Junior rank." (See Minutes of Southwestern Virginia Synod, 1918, page 44.)[168]

This Report of the Joint Committee states concisely the motives for merger, the means, and the problems. The big problem was the status of Marion College in the proposed united Synod. Both uniting synods support Roanoke Woman's College, and Southwestern supported Marion. All parties concerned realized that the united Synod could not support two woman's colleges, and Southwestern was firm about retaining Marion. The decision ultimately reached was due to Dr. Scherer of the Evangelical Lutheran Synod of Virginia, supporting the demands of the Southwestern Virginia Synod.[169]

The Southwestern Synod was firm in its devotion to Marion College as its resolutions of 1919 show:

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[168] Ibid.

[169] Interview with Dr. William Eisenberg, July 8, 1968.

> Whereas, the records of this Synod show that Marion Female College has been regarded as its own school for women, and that this Synod has from year to year nominated parties to fill vacancies on the Board of Trustees and has taken many actions looking toward the establishment and development of Marion Female College; and
>
> Whereas, Marion Female College has grown and developed and now owns unencumbered by debt a plant and equipment conservatively valued at $100,000...
>
> Now, therefore, be it resolved by this Synod:...
>
> That this Synod declares its adherence to its original relations to Marion Female College and that its policy towards Marion Female College henceforth shall be that of sympathy, cooperation and support...
>
> That this Synod accepts and declares Marion Female College to be its own school of Junior Grade for Women and hereby expresses and declares its official approval and sanction of Marion Female College:...
>
> That in the event this Synod at any time forms a merger with any other Synod or Synods or parts of Synods, it will demand as a prerequisite to such merger that the Synod or Synods or parts of Synods so merging and the body which shall be formed by and through such merger shall give to Marion Female College the same recognition, approval and sanction which is given by this Synod in this preamble and resolutions.[170]

From these resolutions it can be seen that the Southwestern Synod made the acceptance of Marion College the prerequisite to merger. But the Virginia Synod already supported one woman's college.

The event which facilitated the merger was a tragedy. Roanoke Woman's College, now known in 1921 as Elizabeth College, burned down the night of December 22, 1921.[171] Now the Synods could approach the problem of a woman's college from a new perspective. Dr. Scherer also was free to promote Marion College.

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[170] Minutes of the Evangelical Lutheran Synod of Southwestern Virginia, 1919, pp. 40-41.

[171] Minutes of the Special Convention of the Evangelical Lutheran Synod of Virginia, 1922, p. 58.

At this point a list of the meetings held in 1922 should be interjected in order to avoid confusion.

> Special Convention of the Evangelical Lutheran Holston Synod, March 15, 1922
>
> Extraordinary Convention of the Evangelical Lutheran Synod of Southwestern Virginia, March 16-17, 1922
>
> Joint Merger Convention of the Evangelical Lutheran Synod of Southwestern Virginia, and the Evangelical Lutheran Holston Synod, March 17, 1922. - This new Synod was named Evangelical Lutheran Synod of Southwestern Virginia.
>
> Special Convention of the Evangelical Lutheran Synod of Virginia, March 16-17, and September 6, 1922
>
> Merger Convention of the Lutheran Synod of Va., March 17, 1922, adjourned to September 6
>
> Ninety-Third Convention of the Evangelical Lutheran Synod of Virginia, September 7, 1922
>
> Annual Convention of the Lutheran Synod of Virginia, September 7, 1922

The merger movement got started with the Evangelical Lutheran Holston Synod[172] meeting at Greenville, Tennessee on March 15, 1922[173] in a special session. It voted to merge with the Southwestern and Virginia Synods[174] and elected a commission to represent them in the merger negotiations which were to begin the next day, March 16, 1922 at Roanoke and Salem, Virginia.[175] On March 16, 1922 at 11 A.M. the Evangelical Lutheran Synod of Virginia met in special convention at St. Marks Lutheran Church, Roanoke, Virginia[176] and received the following report from President Scherer:[177]

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[172] The Evangelical Lutheran Holston Synod in Virginia and East Tennessee was organized at a convention meeting, December 29, 1860 - January 2, 1861. It was the result of a withdrawal from the Tennessee Synod. Wentz, A Basic History of Lutheranism in America, pp. 109, 146.

> With deep regret the church received the news of the burning on December 22 of the main building of Elizabeth College.
>
> At the invitation of acting President Seig, your President met with the Board of Trustees of Elizabeth College at Salem, Dec. 28.
>
> Pursuant to a resolution adopted by the Trustees at this meeting, transmitted in a letter under date of December 30, signed by "Trustees of Elizabeth College, R. W. Kime, President," reads as follows: "That the Presidents of the several Synods interested, together with representatives from the Board of Education, the Executive Board of the United Lutheran Church in America, and our several educational institutions in Virginia, be requested to hold a meeting January 25, at 2 P.M. at Roanoke College, Salem, Virginia, and to formulate such

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[173] Minutes of the Special Convention of the Evangelical Lutheran Holston Synod, 1922, p. 5.

[174] Ibid., pp. 6-7.

[175] Ibid., p. 7.

[176] Minutes of the Special Convention of the Evangelical Lutheran Synod of Virginia, 1922, p. 57.

[177] Dr. Scherer had been reelected President of the Evangelical Lutheran Synod of Virginia on October 10, 1921. This was his second term as president. Minutes of the Evangelical Lutheran Synod of Virginia, 1921, p. 22.

> recommendations in the premises, as they may be able to agree upon, to be submitted to the several Synods interested in Elizabeth College, for adoption at either a joint meeting or at call meetings to be held at as early a date as practicable."
>
> Your President, on January 25, met with representatives named in the resolution and the Committee unanimously agreed on the following recommendation to the Board of Trustees of Elizabeth College and to the controlling Synods:
>
> Whereas, the destruction of Elizabeth College by fire makes necessary the reopening of the whole subject of a reasonable program for Christian Education on the territory of the cooperating Synods, and...
>
> Whereas, it seems clear that the cooperating Synods are unable to sustain on Virginia territory a standard college for women,
>
> Therefore, We, the Committee above named, do herewith recommend to the cooperating Synods the discontinuance of the operation of Elizabeth College....[178]

Because of the fire and the inability of the Synods to support Elizabeth College, the Committee including Dr. Scherer, had recommended the discontinuance of Elizabeth College. But what will be the education policy of the Synod? The President's report continues:

> Whereas, it appears that the future program for Christian Education in the Synods of Virginia and Southwestern Virginia must naturally be divided into two parts; namely, education for young men and education for young women,
>
> THEREFORE, We recommend:
>
> 1. That the Synods of Virginia and Southwestern Virginia, recognizing the splendid asset which they have in the sixty-nine years of service which Roanoke College has rendered in the education of the young men of the church, do now re-affirm their loyalty to Roanoke College as a standard college of the church for the men of the church, and do formally adopt it as such....

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[178] _Minutes of the Special Convention of the Evangelical Lutheran Synod of Virginia, 1922_, pp. 58-59.

> 3. That, recognizing the forty-nine years of service to the church which have been given by Marion College in the education of young women, the Synods therefore adopt Marion College as their Junior College for women and pledge it all possible moral and financial support....
>
> 8. That, in view of this consolidation of their educational program, immediate action be secured for the merging of the two Synods, in order that the whole church may be behind the whole program, thus giving cooperation rather than competition in all good things which shall be asked of us by our Lord and Master.[179]

Under Dr. Scherer's leadership the Virginia Synod was asked to reject Elizabeth College and support Marion College. No vote was taken until after the joint conference with the Southwestern Virginia Synod.[180]

At 2:45 P.M. on the same day, March 16, 1922, the Southwestern Virginia Synod met at College Church, Salem, Virginia[181] to prepare for the merger. It quickly adjourned to join the conference with the Virginia Synod. That afternoon, March 16, the Southwestern Virginia Synod, the Virginia Synod and the Holston Synod met in an informal conference to discuss "the educational situation and problems pertaining to the three Synods."[182] This was a rather heated session which did not end until 11 P.M.[183] Dr. William Eisenberg, Synod historian, was present at this session and relates that Dr. Scherer was very influential in convincing the members that the resolutions rejecting Elizabeth College and adopting Marion College should be adopted. Dr. Scherer along with Dr. Charles J. Smith, President of Roanoke College, argued forcefully for this position. There was talk of retaining Elizabeth College and merging it with Roanoke College thus making Roanoke coeducational. Dr. Smith opposed this and supported the adoption of Marion College as the new synod's woman's college. Dr. Scherer supported Dr. Smith in keeping Roanoke College a men's school and adopting Marion as the woman's college. These two powerful personalities ultimately won the day. Dr. Eisenberg relates that Dr. Scherer was the most convincing speaker on the floor.[184]

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[179] Ibid., p. 59.

[180] Ibid., p. 60.

[181] Minutes of the Extraordinary Convention of the Evangelical Lutheran Synod of Southwestern Virginia, 1922, pp. 18-19.

[182] Ibid., p. 17.

The next morning, March 17, 1922, both Synods met for separate sessions. The Virginia Synod adopted the recommendations contained in Dr. Scherer's report - dropping Elizabeth College, adopting Marion College, and reaffirming Roanoke College.[185] The Southwestern Virginia Synod did the same thing.[186] Now the mechanics of merger could be worked out. The Virginia Synod named three men to a Joint Ways and Means Committee[187] as did the Southwestern Synod[188] and the Holston Synod.[189] This Joint Ways and Means Committee was to plan the procedure for the merger. The Joint Committee on Ways and Means recommended that Southwestern and Holston merge and that the Virginia Synod and the Virginia Conference of the North Carolina Synod merge.[190] The Southwestern and Holston Synods effected their merger the evening of March 17, 1922, and adopted the name, "The Evangelical Lutheran Synod of Southwestern Virginia."[191] The new Evangelical Lutheran Synod of Southwestern Virginia then met with the Evangelical Lutheran Synod of Virginia in the First Session of the Merger

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[183] Ibid.

[184] Interview with Dr. William Eisenberg, July 8, 1968.

[185] Minutes of the Special Convention of the Evangelical Lutheran Synod of Virginia, 1922, p. 62.

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[186] Minutes of the Extraordinary Convention of the Evangelical Lutheran Synod of Virginia, 1922, p. 62.

[187] Minutes of the Special Convention of the Evangelical Lutheran Synod of Virginia, 1922, pp. 63-64.

[188] Minutes of the Joint Merger Convention of the Evangelical Lutheran Synod of Southwestern Virginia and the Evangelical Lutheran Holston Synod, 1922, p. 51.

[189] Ibid.

[190] Minutes of the Extraordinary Convention of the Evangelical Lutheran Synod of Southwestern Virginia, 1922, p. 22. It should be noted that the Tennessee Synod had merged with the North Carolina Synod in 1921, and the Virginia Conference of the Tennessee Synod became the Virginia Conference of the North Carolina Synod.

[191] Ibid.

Convention at 8:30 P.M., March 17.[192] The Joint Committee on Ways and Means, plus the presidents of the three synods, continued to serve as the committee to draft a constitution.[193] Dr. Scherer as president of the Virginia Synod served on this committee. The Merger Convention adopted a provisional constitution, the proposed Constitution for Constituent Synods of the United Lutheran Church in America,[194] chose the name the United Lutheran Synod of Virginia,[195] and elected officers. Dr. J. J. Scherer, Jr., was elected president under the provisional constitution,[196] an office he held until September 6, 1922[197] when the new synod met in its Second Session of the Merger Convention. Thus Dr. Scherer was president of the United Lutheran Synod of Virginia under the provisional constitution from March 17, 1922 to September 6, 1922. At the same time he continued as president of the Evangelical Lutheran Synod of Virginia. This latter office he relinquished when the Virginia Synod concluded its business as an operating body on September 7, 1922.[198]

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[192] *Minutes of the Merger Convention of the Lutheran Synod of Virginia, 1922*, p. 102.

[193] *Ibid.*, p. 107.

[194] *Ibid.*

[195] *Ibid.*

[196] *Ibid.*, p. 108.

[197] *Ibid.*, p. 116.

On September 6, 1922, the Second Session of the Merger Convention was held at Roanoke, Virginia[199] and the final details of the merger were worked out. Dr. Scherer presided.[200] The next day, September 7, 1922,[201] the Lutheran Synod of Virginia held its first annual convention with Dr. Scherer holding no offices. In the newly formed Lutheran Synod of Virginia Dr. Scherer held no elected office, but he had served as president of one of the merging Synods, and had served on the committee which effected the merger and served as president of the new Synod under the provisional constitution.

From September 6, 1922,[202] to January 26, 1926,[203] Dr. Scherer served on the Executive Commiteee of the Lutheran Synod of Virginia. After the merger of 1922, the Executive

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[198] Minutes of the Evangelical Lutheran Synod of Virginia, 1922, p. 71.

[199] Minutes of the Merger Convention of the Lutheran Synod of Virginia, 1922, p. 109.

[200] Ibid., p. 112.

[201] Ibid., p. 116; Minutes of the Annual Convention of the Lutheran Synod of Virginia, 1922, p. 117.

[202] Minutes of the Lutheran Synod of Virginia, 1922, p. 3.

[203] Minutes of the Lutheran Synod of Virginia, 1926, p. 4.

Committee also served as the Board of Church Extension[204] which was responsible for the home mission work of the Synod. Also from January 16, 1923[205] to January 26, 1926,[206] Dr. Scherer served as chairman of the standing committee on Stewardship and Systematic Beneficence which was responsible for the apportionments and appropriations of the Synod. At the 1923 convention Dr. Scherer was appointed chairman of the Standard Woman's College Committee[207] which was to work with similar committees from other synods in establishing a Woman's College. Dr. Scherer and the other committee members from the Virginia Synod met with respresentatives from the Ministerium of Pennsylvania, the East Pennsylvania Synod, the Synod of West Virginia, the Susquehana Synod, the West Pennsylvania Synod, the Central Pennsylvania Synod, the Synod of New York, the Maryland Synod, the Alleghany Synod, and the Board of Education of the United Lutheran Church in America, in Baltimore, Maryland, on January 23, 1923, to discuss the need and location of such a college.[208] This Joint Committee agreed to establish such a college,[209] but the Virginia Synod committee recommended to the Virginia Synod, "That although we concur in the findings of the Joint Committee, we do not feel that the Lutheran Synod of Virginia, with its present obligations to existing institutions, should at this time pledge any financial aid to the proposed college."[210] Nothing else ever developed from this attempt to establish a Woman's College.

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[204] Minutes of the Lutheran Synod of Virginia, 1922, pp. 98, 136.

[205] Minutes of the Lutheran Synod of Virginia, 1923, p. 4.

[206] Minutes of the Lutheran Synod of Virginia, 1925, p. 5.

[207] Minutes of the Lutheran Synod of Virginia, 1923, pp. 5, 105.

[208] Minutes of the Lutheran Synod of Virginia, 1924, p. 93.

From 1924 to 1926, Dr. Scherer served on the Examining Committee of the Virginia Synod.[211] In this capacity he was one of six members of the Synod who examined the "qualifications of all applicants for ordination and admission into the Synod,"[212] and tested "the general fitness of each applicant for the office of the ministry, his reason for seeking the office, his acceptance of the standards prescribed in Article Two, and his loyal appreciation of the organization and work of this Synod and of The United Lutheran Church in America."[213] Article Two spelled out the doctrinal basis of the Synod which included the Bible, the three ecumenical creeds and the Unaltered Augsburg Confession.[214]

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[209] Ibid.

[210] Ibid., p. 94.

[211] Minutes of the Lutheran Synod of Virginia, 1924, p. 4; 1925, p. 5.

[212] Constitution of the Lutheran Synod of Virginia (1922), Art. 11, Sec. 2.

[213] Ibid., Art. 12, Sec. 1.

During these out-of-office years Dr. Scherer served the Virginia Synod in numerous other lesser capacities. He was the official synodical visitor to the Woman's Missionary Convention in 1923,[215] and served as chairman of the committee on President's and Superintendent's Report for the same year.[216] The following year, 1924, he served as chairman of the committee on Church Institutions and Christian Education,[217] and on January 6, 1924, by appointment of the synod president, he installed the officers of the Virginia Luther League.[218] On August 8 of the same year, Dr. Scherer gave the formal opening address at Waynesboro Training School held at Fishburne Military Academy.[219]

In 1925, President C Brown Cox, recommended the abolition of the committee on Church Institutions and Christian Education[220] and the establishment of a Committee on Christian

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[214] Ibid., Art. 2.

[215] Minutes of the Lutheran Synod of Virginia, 1923, pp. 6, 64.

[216] Ibid., pp. 11. 62.

[217] Minutes of the Lutheran Synod of Virginia, 1924, pp. 12, 98-100.

[218] Ibid., p. 20.

[219] Ibid., p. 54.

[220] Minutes of the Lutheran Synod of Virginia, 1925, pp. 25, 86.

Education. Dr. Scherer served as the first chairman of this new committee.[221]

The fifth annual convention of the Lutheran Synod of Virginia in 1926 was the beginning of a twenty-two year administration by Dr. Scherer. On January 26, 1926, he was elected president of the Virginia Synod[222] and he was reelected every two years until February 3, 1948, when Dr. J. Luther Mauney was elected on the fourth ballot.[223] This was the longest tenure of office for a president in the history of the Synod. It should be noted that in the election of officers the method was by ballot without nominations and on the first ballot three-fourths of the votes cast were necessary for election.[224] Thereafter a majority of votes elected.[225] Possibly this worked to the advantage of the incumbent.

When Dr. Scherer became president of the Virginia Synod it had 76 parishes, with 175 congregations,[226]

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[221] _Ibid._, p. 5; _1926_, pp. 67-68.

[222] _Minutes of the Lutheran Synod of Virginia_, _1926_, p. 49.

[223] _Minutes of the Lutheran Synod of Virginia_, _1948_, p. 57.

[224] _Constitution of the Lutheran Synod of Virginia_ (1922), Art. 8.

[225] _Ibid._

[226] _Minutes of the Lutheran Synod of Virginia_, _1926_, p. 116.

21,501 baptized members,[227] 16,974 confirmed members[228] and 10,978 communicants.[229] The total expenditures of the Synod were $300,368.[230] When he left office there were 86 pastoral charges with 170 congregations,[231] 32,535 baptized members,[232] 25,743 confirmed members,[233] and 16,077 communicants.[234] The total expenditures of the Synod were $616,490.[235] All of these figures indicate substantial growth by the Synod, but possibly Dr. Scherer's greatest contribution to the Synod was that he held together in his person and with his personality a newly formed Synod which was numerically and financially weak.[236] As Dr. William Eisenberg stated before the 1962 Convention of the Lutheran Synod of Virginia: "By his radiant personality and gifted leadership he led us through all the difficult years from infancy to maturity."[237] Dr. Scherer, who by 1926 had been involved in every aspect of the Synod's work, was well-qualified for the job of president and as president was virtually identified with the Synod and Virginia Lutheranism.

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[227] *Ibid.*

[228] *Ibid.*

[229] *Ibid.*

[230] *Ibid.*, p. 117.

[231] *Minutes of the Lutheran Synod of Virginia, 1948*, p. 156.

[232] *Ibid.*

[233] *Ibid.*

[234] *Ibid.*

[235] *Ibid.*, p. 158.

[236] Interview with Dr. William Eisenberg, July 8, 1968.

The Lutheran Synod of Virginia had a unique administrative arrangement in that it had a president and a superintendent. The president was the administrative head of the Synod and was a part-time position in that he was the pastor of a congregation while serving as president. He was elected by the Synod in convention every two years. The 1922 Constitution provided for a superintendent of the Synod who was chosen by the Executive Committee,[238] and he was a full time official. The relationship of functions was that the president handled matters of government, discipline and external relations and the superintendent the matters of field administration and internal development.[239]

The old Evangelical Lutheran Synod of Virginia had tried to secure a salaried superintendent as early as 1915,[240] and in 1921, it called Dr. E. C. Cronk of the South Carolina Synod to fill the office until the 1922 convention.[241] It was Dr. Scherer's idea to have a synodical superintendent and the first one was hired while he was president of the old Virginia Synod. He worked to insure that the merged Virginia Synod of 1922 would retain the position.[242] In this he was successful and the Virginia Synod had a part-time president and a full-time superintendent until 1958.[243]

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[237] William Edward Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," _Minutes of the Lutheran Synod of Virginia, 1962_, p. 158.

[238] _Constitution of the Lutheran Synod of Virginia_ (1922), Art. 7, Sec. 1.

[239] _Minutes of the Lutheran Synod of Virginia, 1928_, p. 51.

[240] _Minutes of the Evangelical Lutheran Synod of Virginia, 1915_, p. 47.

Dr. Robert Homer Anderson was superintendent of the Virginia Synod for most of the years Dr. Scherer was president. He began his work on May 15, 1928.[244] He served in this position until April 15, 1958,[245] when the office was abolished. For twenty years, therefore, from 1928 to 1948, Dr. Scherer and Dr. Anderson headed the Virginia Synod with a unique administrative arrangement and a close personal relationship. The two men worked well together, but Dr. Scherer as president was the head man.[246]

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[241] Minutes of the Evangelical Lutheran Synod of Virginia, 1915, p. 47.

[242] Interview with Dr. William Eisenberg, July 8, 1968.

[243] Minutes of the Lutheran Synod of Virginia, 1958, p. 63.

[244] Minutes of the Lutheran Synod of Virginia, 1929, p. 49.

[245] Minutes of the Lutheran Synod of Virginia, 1958, p. 63.

[246] Interview with Dr. R. Homer Anderson, July 5, 1968.

Much of the progress of the Virginia Synod during Dr. Scherer's administration was due to the work of Superintendent Anderson. The two areas in which Dr. Anderson made the greatest contribution were the growth of the Synod newsletter, The Virginia Lutheran, and the development of the Massanetta Summer Assembly. With regard to The Virginia Lutheran Dr. Anderson was "editor, business manager, printer's devil, wet nurse, baby sitter and all."[247] He made it a significant tool of the Synod's work.

The Massanetta Summer Assembly had its roots in the Southwestern Virginia Synod.[248] Under Dr. Anderson's leadership it became the most exciting aspect of the Synod's work. Each summer it provided excellent leaders to train the Lutherans of Virginia. "With unerring insight he [Anderson] reared this second youngster into a child prodigy, the amazing delight of the whole church."[249]

A major responsibility of the Synod's leadership was to establish new churches within the territory of the Synod. In the Lutheran Synod of Virginia the Executive Council was wholly responsible for this work.[250] Superintendent Anderson supervised this mission program. During the years of Dr. Scherer's presidency, 1926-1948, the ecclesia plantanda work of the Synod was very slow. "Lethargy, stagnation, no zeal to plant the church, lack of stewardship,...the Great Depression, World War II,"[251] may account for it, but under Dr. Scherer's leadership only thirteen new congregations were established.[252] This is all the more remarkable considering that Dr. Scherer served as president of the Board of American Missions of the United Lutheran Church in America while president of the Virginia Synod. The situation was remedied in 1945 with the creation of the Home Mission Loan and Gift Fund which immediately appealed for $50,000 to build mission churches.[253] In 1948 a Home Missions Committee apart from the Executive Council was set up to handle mission affairs.[254] From then, 1948, to 1962, thirty-nine new congregations were organized.[255] The Synod's home mission work under Dr. Scherer was not impressive.

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[247] Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," p. 159.

[248] Ibid.

[249] Ibid.

[250] Eisenberg, The Lutheran Church in Virginia, p. 275.

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[251] Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," p. 155.

[252] Minutes of the Lutheran Synod of Virginia, 1948, pp. 138-143.

[253] Minutes of the Lutheran Synod of Virginia, 1945, pp. 86-88.

[254] Minutes of the Lutheran Synod of Virginia, 1948, p. 61.

[255] Eisenberg, The Lutheran Church in Virginia, p. 277.

As president of the Virginia Synod Dr. Scherer headed the delegation from the Synod to the biennial conventions of the United Lutheran Church in America. In this capacity he was responsible for implementing in the Virginia Synod the recommendations of the United Lutheran Church. He was the liaison between the Synod and the U.L.C.A. "A leader in the councils of the U.L.C.A. itself, he championed its needs on the home front and pled its cause with unfeigned loyalty and devotion."[256] One illustration of this was the transfer of missions to the U.L.C.A. Board of American Missions. At the 1934 U.L.C.A. Convention at Savannah, Georgia, it was decided that synodical missions should be turned over to the Board of American Missions.[257] The Virginia Synod made the transfer at its 1935 convention;[258] it being the first synod to do so.[259]

Much of what Dr. Scherer did as president was routine but it was necessary to keep the Synod moving. As president he appointed the committees which carried on the work of the Synod and he served as chairman of the Executive Council which administered the Synod between conventions. He was the presiding officer at the annual conventions of the Synod and as such was responsible for the effective running of the meetings. It has been reported that "he was a good parliamentarian and knew his Robert's Rules of Order."[260]

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[256] Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," p. 158.

[257] *Minutes of the United Lutheran Church in America, 1934*, pp. 72-73.

[258] *Minutes of the Lutheran Synod of Virginia, 1935*, p. 38.

[259] *Ibid.*, p. 68.

During Dr. Scherer's presidency a number of things were accomplished that contributed to the Synod's development. In 1928 the Synod through its president arranged for advisory membership in the Virginia State Sunday School Association.[261] In conjunction with the centennial of the Synod in 1929 a history of the Synod was proposed,[262] which was published in 1930.[263] In 1932 an Education Survey Commission, with Dr. Scherer as chairman, was established to study Christian Higher Education within the confines of the Synod.[264] In 1945 President Scherer made a study of pastors' salaries in the Virginia Synod which revealed that they were grossly underpaid.[265]

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[260] Interview with Dr. Charles G. Tusing, Secretary of the Virginia Synod, July 5, 1968.

[261] Minutes of the Lutheran Synod of Virginia, 1928, p. 49.

[262] Minutes of the Lutheran Synod of Virginia, 1929, p. 85.

[263] Charles Willis Cassell, William James Finck, and Elon O. Henkel, History of the Lutheran Church in Virginia and East Tennessee (Strasburg, Va.: Shenandoah Publishing House, Inc., 1930).

[264] Minutes of the Lutheran Synod of Virginia, 1932, pp. 86-88.

[265] Minutes of the Lutheran Synod of Virginia, 1945, pp. 28-29.

In his work as Synod president Dr. Scherer endeavored to be a pastor to his pastors and to help them whenever he could.[266] He was eager to give the young men of the Synod leadership responsibilities and placed them on important committees.[267] He was able to administer the Synod while delegating responsibility.

As president of the Virginia Synod Dr. Scherer also became a leader within the southern synods. Several of the southern synods of the United Lutheran Church in America supported the Lutheran Theological Southern Seminary at Columbia, South Carolina, the Orphan Home at Salem, Virginia, and the Lowman Home for the Aged and Helpless at White Rock, South Carolina. While these several synods supported these institutions there was not any conferences among the synods with regard to their cooperative work. The Executive Council of the Virginia Synod of which Dr. Scherer was president, therefore, recommended that a conference of the presidents of the Virginia, North Carolina, South Carolina, Georgia, Florida, and Mississippi Synods be held annually to coordinate the support of the institutions and to plan for their development.[268] The first conference of the presidents of the southern synods was held on January 8-9, 1930, and they planned the support of the three institutions.[269] Each synod's financial responsibility was outlined and apportionments were made. At the 1931 meeting Dr. Scherer was elected Chairman of the Conference.[270] No meeting was held in 1932,[271] but Dr. Scherer served again as Chairman in 1933[272] and 1934.[273] Beginning with the 1935 conference the chairman is no longer named in the *Minutes*,[274] but they continued to meet throughout Dr. Scherer's presidency.

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[266] Interview with Dr. Charles G. Tusing, July 5, 1968.

[267] Ibid.

[268] Minutes of the Lutheran Synod of Virginia, 1929, p. 47.

During the years that Dr. Scherer was president of the Virginia Synod there were no major innovations in the life of the Synod but there was steady progress and growth. He was president during very difficult years, years which were marked by the depression of the 1930's and the Second World War. Events like these hinder the work of the church, make new programs very difficult, and require all the energies available just to keep the organization alive and functioning. This Dr. Scherer was able to do. It must also be remembered that Dr. Scherer was a part-time president, that he was first the pastor of a church.

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[269] *Minutes of the Lutheran Synod of Virginia*, *1930*, p. 25.

[270] *Minutes of the Lutheran Synod of Virginia*, *1931*, p. 25.

[271] *Minutes of the Lutheran Synod of Virginia*, *1932*, p. 25.

[272] *Minutes of the Lutheran Synod of Virginia*, *1933*, p. 27.

[273] *Minutes of the Lutheran Synod of Virginia*, *1934*, p. 15.

[274] *Minutes of the Lutheran Synod of Virginia*, *1935*, p. 17.

At the one-hundred and thirteenth convention of the Lutheran Synod of Virginia Dr. Scherer failed to be elected president and Dr. Jacob Luther Mauney was chosen president on the fourth ballot.[275] Dr. Scherer had served as President of the Virginia Synod from January 26, 1926 until February 3, 1948, a total of eleven two-year terms. The reasons for the change in administration are diverse. One possibility is that some considered twenty-two years long enough for any one man to serve as president and that it was time for a change. Some of the younger pastors in the synod believed that Dr. Scherer was getting too old for the job and they wanted a younger president. Dr. William E. Eisenberg suggests that the illness of the superintendent, Dr. Anderson, slowed down the work of the Synod and the defeat of Dr. Scherer was an attempt to get at Dr. Anderson who was elected by the Executive Council.

> His /Dr. Scherer's7 varied interests and activities at home, coupled with the constitutional provisions which put field work into the hands of the superintendent, combined to contrive his overthrow. An

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[275] Minutes of the Lutheran Synod of Virginia, 1948, p. 57.

> illness which incapacitated Superintendent Anderson for months was accompanied in the Synod by a cessation of field activities. Vacant parishes in particular began to grumble and complain. What to do was the question. The president waited patiently while the superintendent convalesced toward recovery, but the clamor in the remoter districts would not be downed. Since the office of superintendent was unapproachable by ballot, there was still a direct approach to that of the president. The turnover at the 1948 convention was accomplished because desire for change was bursting for expression. The vote was an expression of opposition to indirect control and to administration which proved itself ineffective in time of crisis. It was advance notice that the time was drawing near for a president who bore in his person full responsibility for his office.[276]

In this statement Eisenberg touches other reasons for Dr. Scherer's defeat: his varied interests, the dual leadership of the Synod, the need for a full-time president with full responsibility, and the demand for change. Whatever the reasons for defeat Dr. Scherer was greatly shocked, if not stunned, by the election,[277] but he was to serve the Synod eight more years until his death.

At the 1948 convention in which Dr. Scherer was defeated the Committee on Resolutions presented the following:

> Be it resolved: (a) That the Lutheran Synod of Virginia by a rising vote of this convention, express its deep gratitude and appreciation to Dr. J. J. Scherer, Jr., for his leadership, guidance and counsel as its able, Spirit-filled president for many, many years. We give God praise and thanks for

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[276] William E. Eisenberg, The Lutheran Church in Virginia, p. 284.

[277] Interview with Dr. F. Eppling Reinartz, Official Representative of the United Lutheran Church in America, July 20, 1968.

> his faithful ministry in this office, for his zeal in the furtherance of the Kingdom, and for the complete losing of himself that the Gospel of our Lord alone might abound. We count it a singular honor to have him as our father in Christ, and pray God's continued grace in goals still to be achieved through him. This resolution is a meager token of the depth of gratitude that lives in the hearts of the men and women of the parishes of our Synod.[278]

After the resolution was adopted with a rising vote,[279] Dr. Charles J. Smith presented Dr. Scherer with a watch[280] and Mr. George Grove presented him a fishing rod and reel from a group of laymen of the Synod.[281]

From his defeat in 1948 to his death in 1956, Dr. Scherer continued to work in the Virginia Synod. He served on the Executive Council from 1948 until 1956,[282] and he was chairman of the Examining Committee for those same eight years.[283] Even more important Dr. Scherer assisted in the change of administrations and was always helpful to the new president.[284]

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[278] Minutes of the Lutheran Synod of Virginia, 1948, pp. 124-125.

[279] Ibid., p. 125.

[280] Ibid.

[281] Ibid.

[282] Minutes of the Lutheran Synod of Virginia, 1948, pp. 3, 105; 1950, pp. 3, 134; 1952, pp. 3, 104, 127; 1954, pp. 3, 93, 127.

[283] Minutes of the Lutheran Synod of Virginia, 1948, p. 3; 1949, p. 3; 1950, p. 3; 1951, p. 3; 1952, p. 3; 1954, p. 3; 1955, p. 3.

During the years he was a member of the Virginia Synod, 1906-1956, Dr. Scherer served on a number of boards of the institutions supported by the Virginia Synod. He served on the Board of Directors of the Lowman Home for the Aged and Helpless, the Orphan Home, Roanoke College and Marion College.

The Lowman Home for the Aged and Helpless at White Rock, South Carolina, was founded in 1911 by the South Carolina Synod and turned over to the United Synod in the South in 1916.[285] Dr. Scherer served as the Virginia Synod member of the Board of the Lowman Home for the year, 1918-1919.[286] This was the only term he served on this Board.

The Lutherans of the southern synods supported an orphanage at Salem, Virginia, which in 1948 was named The Lutheran Children's Home of the South.[287] The six supporting synods, Virginia, North Carolina, South Carolina, Georgia-Alabama, Mississippi and Florida,[288] elected members to the

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[284] Interview with Dr. J. Luther Mauney, President of the Virginia Synod, July 5, 1968.

[285] Eisenberg, The Lutheran Church in Virginia, p. 394.

[286] Minutes of the United Synod of the Evangelical Lutheran Church in the South, 1918, pp. 4, 59.

[287] Minutes of the Lutheran Synod of Virginia, 1949, p. 88.

[288] Ibid., p. 87.

Board of Trustees. Dr. Scherer was first elected to the Board of Trustees of the Children's Home in 1922[289] and served until he resigned on May 18, 1938.[290] His first and second terms were for one year each,[291] but his next term was for five years, 1924-1928.[292] In 1928 he was elected for a four year term,[293] in 1932 he was elected for a two year term[294] and in 1934 he was elected for another five year term.[295] He resigned before the last term was completed. Altogether Dr. Scherer served a total of seventeen years as a member of the Board of Trustees of the Lutheran Children's Home of the South.

Dr. Scherer also served on the Boards of the two colleges on the territory of the Virginia Synod. He served on the Board of Trustees of the Marion College at Marion, Virginia, before the Lutheran Synod of Virginia elected delegates to that Board.[296] After the merger of 1922 and in accord with the requirements of the United Lutheran Church in America the charter of Marion College was amended to provide that two-thirds of the twenty-five Board members must be "members of congregations in organic connection with the Lutheran Synod of Virginia."[297] The Board of Trustees made nominations to the Synod and the Synod elected from these nominations.[298] On this basis and by this procedure Dr. Scherer was elected to the Board of Trustees of Marion College for a total of thirty-five years. He was first elected by the Synod in 1925,[299] and this was repeated in 1930,[300] 1935,[301] 1940,[302] 1945,[303] 1950,[304] and 1955.[305]

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[289] Minutes of the Lutheran Synod of Virginia, 1922, pp. 130, 145.

[290] Minutes of the Lutheran Synod of Virginia, 1938, p. 48.

[291] Minutes of the Lutheran Synod of Virginia, 1922, p. 130; 1923, p. 66.

[292] Minutes of the Lutheran Synod of Virginia, 1924, pp. 4, 105.

[293] Minutes of the Lutheran Synod of Virginia, 1928, pp. 8, 107.

[294] Minutes of the Lutheran Synod of Virginia, 1932, pp. 9, 80.

[295] Minutes of the Lutheran Synod of Virginia, 1934, pp. 6, 65.

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[296] Minutes of the Lutheran Synod of Virginia, 1925, p. 65.

[297] Ibid.

[298] Ibid.

[299] Ibid., pp. 65, 99.

[300] Minutes of the Lutheran Synod of Virginia, 1930, pp. 8, 75, 89.

[301] Minutes of the Lutheran Synod of Virginia, 1935, pp. 7, 66.

[302] Minutes of the Lutheran Synod of Virginia, 1940, pp. 8, 90.

[303] Minutes of the Lutheran Synod of Virginia, 1945, pp. 7, 118.

[304] Minutes of the Lutheran Synod of Virginia, 1950, pp. 9, 109.

[305] Minutes of the Lutheran Synod of Virginia, 1955, pp. 9, 92.

He died in 1956 before his last term was completed, and thus served as a Synod-elected member of the Board of Trustees for thirty-one years.

In accordance with the Washington resolution of the United Lutheran Church in America of 1922, Roanoke College amended its charter so that some of its Trustees would be elected by the Lutheran Synod of Virginia. The amendment reads in part:

> ...that three-fifths of the total number of trustees shall be members of congregations belonging to the Lutheran Synod of Virginia, and shall be elected by the Lutheran Synod of Virginia, or its legal successors, from nominees presented by the Board of Trustees of the College; two or more nominees to be presented for each vacancy;...[306]

This meant that fifteen of the twenty-five Board members[307] would be elected by the Virginia Synod and all Trustees would serve five year terms.[308] This change went into effect October 1, 1927.[309] Under this arrangement Dr. Scherer was elected to the Board of Trustees of Roanoke College to serve until March 1, 1931.[310] Dr. Scherer was reelected to the Board in 1931[311] and 1936[312] for five-year terms.

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[306] Minutes of the Lutheran Synod of Virginia, 1928, pp. 92, 95.

[307] Ibid.

[308] Ibid.

[309] Ibid.

In 1938, Roanoke College again changed Article III of its Charter to facilitate the election of Trustees. This amendment made the Board of Trustees of Roanoke College a self-perpetuating body of thirty members.[313] The Lutheran Synod of Virginia would no longer elect any members to the Board. The new amendment proposed, however, "that the election of all its members by said Board of Trustees shall be subject to the approval of the Lutheran Synod of Virginia...."[314] Under this provision Dr. Scherer was elected by the Board of Trustees every five years until his death and he received the Synod's approval each time, in 1941,[315] 1946,[316] and 1951.[317] Altogether Dr. Scherer served as a member of the Board of Trustees of Roanoke College for a total of twenty-nine years, 1927-1956.

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[310] *Ibid.*, p. 95.

[311] *Minutes of the Lutheran Synod of Virginia, 1931*, pp. 8, 97.

[312] *Minutes of the Lutheran Synod of Virginia, 1936*, pp. 7, 78.

[313] *Minutes of the Lutheran Synod of Virginia, 1938*, p. 57; Eisenberg, *The First Hundred Years, Roanoke College, 1842-1942*, p. 464.

[314] *Minutes of the Lutheran Synod of Virginia, 1938*, p. 57.

[315] *Minutes of the Lutheran Synod of Virginia, 1942*, p. 8.

[316] *Minutes of the Lutheran Synod of Virginia, 1947*, p. 73.

[317] *Minutes of the Lutheran Synod of Virginia, 1952*, p. 9.

Dr. John Jacob Scherer, Jr., spent fifty years of his life in the work of the Virginia Synod. From 1906 to 1956, he held almost every position the Synod had, including twenty-two years as president. When he died on January 14, 1956, the Synod had suffered a great loss. In his report to the Synod convention of 1956, Dr. J. Luther Mauney, Synod president, said:

> Our great sense of loss in the death of our beloved and respected former President finds difficulty of expression. For these many years Dr. Scherer has served this Synod and the Church in an outstanding way. His genius for leadership and Christian service, his remarkable abilities as pastor and friend, his wide acquaintance and large gifts of mind and spirit, have brought great contributions to the Synod as well as to our lives individually and personally. All glory and honor to the Christ whom he served so well.[318]

At this same convention on April 11, 1956, in the Chapel of Roanoke College,[319] Dr. R. Homer Anderson and Dr. Charles J. Smith, made addresses in recognition of Dr. Scherer's leadership. In his remarks Dr. Smith said that "Jay Scherer was a unique leader. He was in every truth a Christian genius."[320] "Jay Scherer was the epitome of love, he loved his fellow man, he loved his God and above all else he loved his Church, and he loved this Synod."[321] On April 12, 1956, the Committee on Necrology presented its report which included the obituary of Dr. Scherer in which Dr Scherer was described as one who "served human needs."[322]

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[318] Minutes of the Lutheran Synod of Virginia, 1956, p. 29.

[319] Ibid., p. 92.

[320] Dr. Charles J. Smith, "A Memorial Service in Recognition of Dr. J. J Scherer, Jr.," April 12, 1956, p. 5.

Thus ended fifty years of service to the Virginia Synod. During this time Dr. Scherer's biography permeated the history of the Synod and he became synonymous with Virginia Lutheranism. In schematic terms his Synod years fall into these periods:

> Member of Evangelical Lutheran Synod of Virginia, December 1, 1906 - August 17, 1920.
>
> President of Evangelical Lutheran Synod of Virginia, August 17, 1920 - September 7, 1922.
>
> President of United Lutheran Synod of Virginia under provisional constitution, August 17, 1922 - September 7, 1922.
>
> Member of Lutheran Synod of Virginia, September 7, 1922 - January 26, 1926.
>
> President of Lutheran Synod of Virginia, January 26, 1926- February 3, 1948.
>
> Member of Lutheran Synod of Virginia, February 3, 1948 - January 14, 1956.

The Virginia Lutheran characterized Dr. Scherer this way:

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[321] *Ibid.*, p. 7.

[322] *Minutes of the Lutheran Synod of Virginia, 1956*, p. 115.

His death ends an era in the Virginia Synod and concludes the career of a remarkable man. He possessed versatile gifts, gifts that sought expression in many fields. The quality of the man was that extremely rare nature which marks the few who walk ahead. Few people ever measured his exact proportion, but many thousands knew him well and loved him devotedly.[323]

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[323] "Dr. J. J Scherer, Jr.," The Virginia Lutheran, Vol. XXXIII, No. 2 (February, 1956), p. 3.

VI. ECCLESIASTICAL CAREER

Dr. John Jacob Scherer, Jr., played a significant part in the larger organizations of the Lutheran Church and in the ecumenical organizations of Christendom. His involvement began in 1912, when he was elected delegate from the Evangelical Lutheran Synod of Virginia to the thirteenth convention of the United Synod of the Evangelical Lutheran Church in the South, and it reached its apex when he served two four-year terms, 1946-1954, on the twelve-member Executive Board of the United Lutheran Church in America. His role as a synodical leader projected him into areas of larger leadership and responsibility.

In the year 1861 there were eight Lutheran synods in the South. These were the North Carolina Synod (1803),[1] the Tennessee Synod (1820), the South Carolina Synod (1824), the Virginia Synod (1829), the Southwestern Virginia Synod (1842), the Mississippi Synod (1855), the Georgia Synod (1860), and the Holston Synod (1861). After the Civil War broke out it was impossible for delegates from these southern synods to attend conventions in the North and they felt the need for some kind of unity among themselves. These southern synods loyal to the Confederacy, therefore, withdrew from the General Synod of the Evangelical Lutheran Church in the United States and at Concord, North Carolina, May 20-26, 1863, formed the General Synod of the Evangelical Lutheran Church in the Confederate States of America.[2] Delegates from the Virginia, North Carolina, South Carolina, Southwestern Virginia, and Georgia Synods signed the constitution of the new body.[3] After the war, in 1866, the name was changed to the Evangelical Lutheran General Synod in North America,[4] and in 1878, the name was again changed to the Evangelical Lutheran General Synod South.[5]

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[1] The eight dates in parentheses are the dates of organization for the synods.

A closer union of southern synods was effected on June 23-28, 1886, at Roanoke, Virginia, when the first convention of the United Synod of the Evangelical Lutheran Church in the South was held.[6] This body included all eight of the southern synods: Virginia, North Carolina, South Carolina, Georgia, Mississippi, Tennessee, Southwestern Virginia and Holston.[7] It was in this body, the United Synod in the South, that Dr. Scherer, as a delegate from the Evangelical Lutheran Synod of Virginia, was to play a part from 1912 to 1918, when it merged with the General Synod and the General Council to form the United Lutheran Church in America.

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[2] Richard C. Wolf, Documents of Lutheran Unity in America (Philadelphia: Fortress Press, 1966), p. 112.

[3] J. L. Neve and Willard D. Allbeck, History of the Lutheran Church in America (3rd rev. ed.; Burlington, Iowa: The Lutheran Literary Board, 1934), p. 143.

[4] *Ibid.*, p. 144.

[5] *Ibid.*

[6] *Ibid.*

[7] Wolf, p. 112.

Dr. Scherer was elected as one of six clerical delegates from the Virginia Synod to the United Synod in the South at the Virginia Synod convention of 1912.[8] He was elected again by the Virginia Synod in 1914,[9] 1916,[10] and 1918.[11] He thus represented the Virginia Synod at the conventions of the United Synod in the South for four consecutive terms. During these seven years, however, Dr. Scherer did not achieve the place of importance in the United Synod in the South that he was to achieve in the United Lutheran Church in America.

Dr. Scherer's work in the United Synod in the South was largely devoted to the mission work of the Church. In fact, he devoted much of his time in the Church's work to the business of foreign and home missions, and this interest in home missions climaxed in his presidency of the Board of American Missions of the United Lutheran Church in America. For the bienniums, 1912-1914,[12] and 1914-1916,[13] Dr. Scherer served on the Standing Committee on Home Missions of the United Synod South. This Committee was responsible for reviewing the work of the Board of Home Missions and for getting the Board's proposals before the entire Synod. In the report of the committee which Dr. Scherer signed, the committee expressed itself about home missions:

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[8] Minutes of the Evangelical Lutheran Synod of Virginia, 1912, p. 29.

[9] Minutes of the Evangelical Lutheran Synod of Virginia, 1914, p. 34.

[10] Minutes of the Evangelical Lutheran Synod of Virginia, 1916, p. 33.

[11] Minutes of the Evangelical Lutheran Synod of Virginia, 1918, p. 41.

> While the Master commanded to go into all the world, He did not mean that the people at home should be neglected. Paul, the apostle to the Gentiles, was so enthusiastic about the salvation of the home people that he was willing to be "accursed from Christ for my brethren, my kinsman according to the flesh."... Sixty millions of our own citizens are outside of the Church, just like the heathen without Christ, without God and hope in the world! What about them? Rationalism has destroyed faith in the Bible, faith in Christ as God manifest in the flesh, and a large majority of our religious people have no other religion than a vague, indefinite sentiment. Their condition is more hopeless than that of the heathen.... Has the Lutheran Church no mission to our own land? If our people have heard the Gospel and neglected it are we excused from beseeching them to be reconciled to God?[14]

This urgency about and enthusiasm for home missions characterized Dr. Scherer's ministry at large and in the Virginia

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[12] _Minutes of the United Synod in the South, 1912_, pp. 53, 90.

[13] _Minutes of the United Synod in the South, 1914_, pp. 21, 82.

[14] _Minutes of the United Synod in the South, 1912_, pp. 88-89.

Synod. He was in the tradition of Henry Melchior Muhlenberg with the motto, *Ecclesia plantanda*. For the biennium, 1914-1916, Dr. Scherer served as chairman of the Standing Committee on Home Missions of the United Synod South.[15]

Dr. Scherer's missions interest was not confined, however, to home missions alone. At the thirteenth convention of the United Synod in the South in 1912, he gave an address on foreign missions[16] and for the 1916-1918 biennium he served on the Standing Committee on Foreign Missions[17] of which he was chairman.[18]

Dr. Scherer's concern about interracial problems was expressed early in his ministry and in 1914 he was appointed to a Committee on Work for the Negro Race.[19] This Committee resulted from Dr. J. A. Morehead's concern about the relation of the United Synod in the South to the southern Negroes. In his presidential report of 1914, Dr. Morehead stated:

> This grave problem should be faced with courage and resolution. In the survey of the territory in which

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[15] *Minutes of the United Synod in the South, 1914*, p. 82.

[16] *Minutes of the United Synod in the South, 1912*, p. 53.

[17] *Minutes of the United Synod in the South, 1916*, pp. 72, 105.

[18] *Minutes of the United Synod in the South, 1918*, pp. 13, 90.

[19] *Minutes of the United Synod in the South, 1914*, p. 4.

> God has called this body to advance His Kingdom, at once it appears that the Negroes constitute a considerable part of the population. Have the Negroes in the South been Christianized? Is there a field still open for work for this race without proselyting? What is the civic duty of the Southern church in the premises? Is there really a call to this body to advance the Kingdom of God among the black people?[20]

The committee of five which Dr. Morehead appointed included Dr. Scherer and it was to report its findings at the 1916 convention.[21] The United Synod in the South, however, got caught up in the Quadricentennial of the Reformation and the impending merger, and the Committee never made a report.[22] Dr. Scherer's appointment to the Committee, however, is evidence of his concern for the Negro.

The United Synod in the South appointed Dr. Scherer to the boards of two of its social ministry institutions. At the 1916 convention he was named to the Board of the Lutheran Orphan Home at Salem, Virginia, the term expiring in 1919.[23] In 1918 he was named as the representative from the Virginia Synod to the Board of Trustees of the Lowman Home for the Aged and Helpless at White Rock, South Carolina,[24] for a one year term.

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[20] Ibid., p. 14.

[21] Ibid.

[22] Minutes of the United Synod in the South, 1916, p. 4.

[23] Minutes of the United Synod in the South, 1916, p. 91.

[24] Minutes of the United Synod in the South, 1918, pp. 4, 59.

Dr. Scherer also served on two lesser committees of the United Synod in the South. He was on the Press Committee of the 1914 convention[25] and on the Standing Committee on District Synods for the 1916-1918 biennium.[26] All of this activity in the United Synod in the South[27] illustrates Dr. Scherer's willingness to give himself in the service of the Church and the recognition by his peers of his leadership ability. This involvement in the large organization of the Church was to characterize his ministry until his death.

In 1918 there were three bodies in American Lutheranism which stood in the tradition of Henry Melchior Muhlenberg. The General Synod of the Evangelical Lutheran Church in the United States had been organized at Hagerstown, Maryland, October 22, 1820,[28] and was the first general organization in American Lutheranism. Because of internal differences the Ministerium of Pennsylvania withdrew from the General Synod and issued a call, "The Fraternal Address," to other synods to form a new general body. At Reading, Pennsylvania, December 11-14, 1866, the General Council of the Evangelical

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[25] *Minutes of the United Synod in the South, 1914*, p. 21.

[26] *Minutes of the United Synod in the South, 1916*, pp. 71, 95.

[27] Pertinent information about the United Synod in the South can be studied in Paul E. Monroe, Jr., "A History of Southern Lutheranism" (unpublished S.T.M. thesis, Hamma Divinity School, n.d.).

[28] Abdel Ross Wentz, *A Basic History of Lutheranism in America* (Philadelphia: Muhlenberg Press, 1955), p. 78.

Lutheran Church in North America was organized.[29] And as previously stated the United Synod of the Evangelical Lutheran Church in the South was organized in 1886. These three general organizations had the same background and cooperated on several projects before the year 1917. But it was the Quadricentennial of the Reformation in 1917 which brought the three bodies together and precipitated the merger. The Merger Convention was held in New York City, November 14-18, 1918, at which the General Synod, the General Council and the United Synod in the South joined forces to form the United Lutheran Chruch in America.[30] Dr. John Jacob Scherer, Jr., who had been a delegate from the Virginia Synod to the 1912, 1914, 1916, and 1918 conventions of the United Synod in the South, was also a Virginia Synod delegate to the first convention of the United Lutheran Church in America in 1918.[31] From the beginning, therefore, Dr. Scherer was involved in the work of the United Lutheran Church in America.

From 1918 to 1954, Dr. Scherer attended every biennial convention of the United Lutheran Church in America.[32] During his life time he was an official clerical delegate from the Virginia Synod to every convention of the United Lutheran Church in America. Some sources[33] point out that he was the only pastor of the United Lutheran Church to have attended every convention. This would be difficult to substantiate without checking every pastor in the Minutes of all the conventions, but it does illustrate Dr. Scherer's devotion to the work of the United Lutheran Church. For the years, 1918-1956,[34] his biography penetrated and permeated the history of the United Lutheran Church in America.

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[29] Neve and Allbeck, p. 155.

[30] _Ibid._, p. 346.

[31] _Minutes of the United Lutheran Church in America, 1918_, p. 24.

[32] _Minutes of the United Lutheran Church in America, 1918_, p. 24; _1920_, p. 9; _1922_, p. 9; _1924_, p. 8; _1926_, p. 8; _1928_, p. 8; _1930_, p. 9; _1932_, p. 9; _1934_, p. 9; _1936_, p. 9;

At the first biennial convention of the United Lutheran Church in America Dr. Scherer began his involvement with the rather insignificant appointment to be one of the tellers to conduct the election of President,[35] but over the years his involvement and responsibility intensified until he was selected for the high position of membership on the Executive Board, 1946-1954.[36] The Executive Board was the executive agency of

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1938, p. 10; 1940, p. 10; 1942, p. 10; 1944, p. 9; 1946, p. 9; 1948, p. 9; 1950, p. 9; 1952, p. 9; 1954, p. 10.

[33] "Dr. J J Scherer, Jr." The Virginia Lutheran, Vol. XXXIII, No. 2 (February, 1956), p. 1.

[34] Dr. Scherer was active in the United Lutheran Church in America until his death on January 14, 1956, but the 1956 convention came after his death.

[35] Minutes of the United Lutheran Church in America, 1918, p. 34. Also at this first convention Dr. Scherer served on the Standing Committee on Ministerial Education, p. 105.

[36] Minutes of the United Lutheran Church in America, 1946, p. 3.

the United Lutheran Church in America which administered the activities of the Church in the interim between conventions and as such had great responsibility. Furthermore, Dr. Scherer's work in the United Lutheran Church projected him into other positions of responsibility such as serving as a delegate to the Second World Lutheran Convention at Copenhagen, Denmark, in 1929,[37] and being a councillor to the National Lutheran Council, 1944-1948.[38] Dr. Franklin Clark Fry, president of the United Lutheran Church in America, 1944-1962, and president of the Lutheran Church in America, 1962-1968, described Dr. Scherer's work in the United Lutheran Church in America in a letter to Mrs. Scherer after Dr. Scherer's death:

> I loved and honored and always relied on him heavily. What a many-faceted genius he was. When the Lord moulded his personality he poured in many gifts in an extraordinarily lavish way - and crowned them with consecration and an unshakeable faith. In many ways the United Lutheran Church will not be the same without him.. [39]

Dr. Scherer's work in the United Lutheran Church in America was given primarily to the mission activities of the Church just as he had served the United Synod in the South in this area. He was always concerned about the expansion and growth of the Church because the Church had the Word and sacraments which are the means of grace.[40] He felt keenly the need to make the saving Word of God available to all men. This desire was placed into action by serving on various mission boards of the United Lutheran Church. His first service in this area was given to the West Indies Mission Board, serving a two-year term from 1920-1922,[41] and then being elected for a six year term from 1922-1928.[42] Dr. Scherer served just four years of the six year term and resigned in 1926 so that he might accept a position on the Board of Inner Missions.[43] Dr. Scherer thus served six years, 1920-1926, on the West Indies Mission Board.[44]

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[37] Abdel Ross Wentz, (ed.) The Second Lutheran World Convention (Philadelphia: The United Lutheran Publication House, 1930), p. 25.

[38] Minutes of the United Lutheran Church in America, 1944, p. 24.

[39] Letter from Dr. Franklin C. Fry to Mrs. J. J. Scherer, Jr., February 3, 1956.

The West Indies Mission Board was one of six Mission Boards[45] of the United Lutheran Church which existed to promote the expansion of the Church and its services. In 1926 the West Indies Mission Board merged with the Boards of Home Missions and Church Extension, Immigrants' Mission, Northwestern Mission, and the Jewish Mission Committee to form the Board of American Missions.[46] This new Board of American Missions was responsible for all the home mission work of the Church. During its existence the West Indies Mission Board was responsible for mission work in Porto Rico, the Virgin Islands and Latin America.[47] It also ministered to the West Indians in New York City.[48] The Board, on which Dr. Scherer served, stated its object this way: "It shall be the governing policy of The West Indies Mission Board to subordinate all its work,... to the conservation of the true faith in the churches already established in the West Indies, and to extend the pure teaching of the Gospel into such other islands of the sea and elsewhere, as opportunity may offer,...."[49]

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[40] Minutes of the Lutheran Synod of Virginia, 1935, p. 13.

[41] Minutes of the United Lutheran Church in America, 1920, pp. 311, 516.

[42] Minutes of the United Lutheran Church in America, 1922, pp. 225, 442, 518; 1924, p. 558; 1926, pp. 579, 652.

[43] Minutes of the United Lutheran Church in America, 1926, pp. 206, 212, 652; 1928, pp. 61, 629.

[44] Abdel Ross Wentz, Alumni Record, p. 162.

[45] The other boards were the Board of Foreign Missions, Board of Home Missions and Church Extension, Board of Northwestern Missions, Immigrants Mission Board, and the Jewish Mission Committee.

While Dr. Scherer was serving on the West Indies Mission Board he was also named to the Inner Mission Board by the Executive Board to fill a vacancy created by a resignation.[50]

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[46] Minutes of the United Lutheran Church in America, 1924, pp. 69, 101; 1926, pp. 90, 152.

[47] Minutes of the United Lutheran Church in America, 1920, p. 22.

[48] Ibid., p. 230.

[49] Ibid., p. 235.

[50] Minutes of the United Lutheran Church in America, 1924, p. 366.

This term lasted from his appointment on December 7, 1922[51] until 1925.[52] In 1926 he was elected to a regular six year term on the Inner Mission Board[53] of the United Lutheran Church, thus serving this Board for ten years, 1922-1932.[54]

The Inner Mission Board was responsible for all the eleemosynary institutions of the United Lutheran Church in America such as hospitals, homes for the aged, orphan homes, and a host of other institutions of mercy. It was an attempt to put the spoken word of Christianity into deeds. Its aim was "to encourage the entire Church that she proves her faith by her saving love."[55] The Board saw Inner Mission work as "the Church's endeavor to make real today what Christ was in His day - A person going about doing good."[56]

Dr. Scherer's longest term of membership and greatest amount of service was given to the Board of American Missions of the United Lutheran Church in America. He was a member of this Board from 1934 until 1946,[57] serving from 1936 to 1944 as vice president[58] and the last two years, 1944-1946, as president.[59] It was on this Board that Dr. Scherer's enthusiasm for *Ecclesia plantanda* was most effectively realized and put into action.

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[51] Ibid.

[52] Ibid., p. 550.

[53] Minutes of the United Lutheran Church in America, 1926, pp. 206, 212; 1928, p. 629; 1930, p. 609.

[54] Abdel Ross Wentz, Alumni Record, p. 162.

[55] Minutes of the United Lutheran Church in America, 1920, p. 363.

[56] Ibid.

As previously stated, from 1918-1926, the home mission work of the United Lutheran Church in America was carried on through four boards and a standing committee: the Board of Home Missions and Church Extension, the Northwestern Mission Board (for German work), the Immigrant Mission Board (for work among Slavs, Finns, Hungarians, Letts and Italians), the West Indies Mission Board, and the Jewish Mission Committee. In 1926 these were consolidated to form the Board of American Missions.[60] In its constitution the Board stated its objective:

> The object of this Board shall be to carry on, superintend, promote and co-ordinate the work of missions and church extension in the name of the United Lutheran Church in America and in accordance with the doctrinal basis, constitution, acts and

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[57] *Minutes of the United Lutheran Church in America, 1934*, pp. 228, 331, 566; *1936*, pp. 148, 475; *1938*, pp. 210, 538; *1940*, pp. 244, 272, 279; 608; *1942*, pp. 183, 595; *1944*, pp. 156, 458; *1946*, pp. 293, 313.

[58] *Minutes of the United Lutheran Church in America, 1938*, pp. 210, 537; *1940*, pp. 244, 608; *1942*, pp. 182, 594; *1944*, p. 156.

[59] *Minutes of the United Lutheran Church in America, 1944*, p. 457; *1946*, pp. 293, 313.

[60] *Minutes of the United Lutheran Church in America, 1926*, pp. 90, 152.

> rulings of said United Lutheran Church. A special object of the Board shall be the stimulation of a missionary spirit in the constituent synods of the United Lutheran Church....[61]

The entire home mission program was the responsibility of this Board and

> the aim of the Board of American Missions was to reach unchurched people regardless of national, linguistic or racial background, to gather and help organize them into new congregations, and to aid the congregations toward self-support. Board funds were loaned to mission congregations for the purchase of property and the erection of buildings. Financial assistance in the form of salary aid for mission pastors was given. A congregation had mission status until such time as it assumed full support of its pastor and had repaid money loaned to it by the Board. Assistance was given in certain instances to establish congregations in difficult situations so that a needed ministry might be performed and the congregations restored to vigor and strength.[62]

It is obvious from this statement that the twenty-one member Board of American Missions[63] had a very responsible and difficult job. Dr. Scherer shared this responsibility for twelve years, 1934-1946.

Dr. Scherer began his first term on the Board of American Missions in 1934,[64] a term which expired in 1940.[65]

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[61] Constitution of the Board of American Missions, Article 2.

[62] Dorris A. Flesner, "The United Lutheran Church in America," The Encyclopedia of the Lutheran Church, ed. by Julius Bodensieck, Vol II (1965), p. 1375.

[63] Minutes of the United Lutheran Church in America, 1926, p. 140.

[64] Minutes of the United Lutheran Church in America, 1934, p. 331.

[65] Ibid., p. 566.

For the 1936-38 biennium he served his first term as vice-president of the Board,[66] a position which he held until 1944.[67] The Board of American Missions was subdivided into Divisional Committees and Dr. Scherer worked on these Committees. In 1936-38 he served on the Divisional Committee on Finance[68] and chaired the Divisional Committee on Research and Survey.[69] The Committee on Research and Survey was responsible for surveying potential mission areas and served as a fact-finding agency for the Board. In 1938-1940 Dr. Scherer chaired the Divisional Committee on Finance.[70] In 1940 Dr. Scherer's term on the Board expired but he was reelected to another six year term.[71] During this term he served as chairman of the Divisional Committee on Church Extension, 1940-1942,[72] and as President of the Board of American Missions, 1944-1946.[73]

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[66] *Minutes of the United Lutheran Church in America, 1938*, pp. 210,537.

[67] *Minutes of the United Lutheran Church in America, 1940*, pp. 244, 608; *1942*, pp. 182, 594; *1944*, p. 156.

[68] *Minutes of the United Lutheran Church in America, 1938*, p. 210.

[69] *Ibid.*

[70] *Minutes of the United Lutheran Church in America, 1940*, p. 244.

[71] *Ibid.*, pp. 272, 279.

[72] *Minutes of the United Lutheran Church in America, 1942*, p. 183.

[73] *Minutes of the United Lutheran Church in America, 1944*, p. 457; *1946*, p. 313.

As President of the Board of American Missions Dr. Scherer had to report the Board's activities for the past two years to the 1946 United Lutheran Church convention. This twenty page report[74] reveals the enormous responsibility of the Board and its president, and it discloses Dr. Scherer's understanding of the mission work of the Church. He considered the Church of Jesus Christ as at war with the forces of evil[75] and each new church established was a sign of victory. He did not have a limited view of missions but considered the whole world as the Church's field. "Every unchurched man, woman and child must be considered a prospect for Christ and the Church."[76] Dr. Scherer was committed body, soul and spirit to the expansion of the witness to the Gospel in the whole of the North American continent as rapidly and as effectively as possible. Furthermore, he believed that the expansion of the Church was not a matter of concern just for the Board of American Missions but for every Christian. Every congregation and every Christian should, therefore, be a mission worker.[77]

His report then goes on to describe the externals of the work of missions such as potential fields surveyed and salary support for pastors, but immediately he returns to the spiritual obligations as uppermost in the Board's consideration. "While engaged in discovering and surveying fields, securing and assigning workers, organizing congregations and erecting buildings, the primary concern in that men, women and children shall be won to the service of the Master."[78]

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[74] _Minutes of the United Lutheran Church in America, 1946_, pp. 293-313.

[75] _Ibid._, p. 293.

[76] _Ibid._, p. 294.

[77] _Ibid._, p. 294.

In this report Dr. Scherer presented the problem of rural work for the United Lutheran Church. During and after World War II the process of urbanization was accelerated and much of the Church's attention was focused on urban and suburban problems. He reminded the convention that the Lutheran Church had a rural history and that 43% of the people in the United States lived in rural areas and should not be neglected.[79] Dr. Scherer could speak with authority here because his own Virginia Synod was largely rural. He wanted the United Lutheran Church to have a balanced mission program neglecting neither urban nor rural needs.

Dr. Scherer served the Board of American Missions for a total of twelve years and this service was probably his most notable work in the United Lutheran Church's life. "Here he brought a steadily burning fire and light in that he was committed to the expansion of the Gospel."[80]

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[78] Ibid., p. 295.

[79] Ibid., p. 311.

[80] Interview with Dr. F. Eppling Reinartz, Columbia, South Carolina, July 20, 1968.

The work of the Church is largely determined by the activities and decisions of its Boards. As indicated Dr. Scherer served on several of them. As well as being a member of the Board of American Missions, the West Indies Mission Board and the Inner Mission Board, Dr. Scherer served on the Board of Publication of the United Lutheran Church in America. In 1930 he was elected to the Board of Publication for a six year term[81] and in 1936 he was elected again for another six year term.[82] Apparently he did not serve this Board after 1940 for his name no longer appears in the *Minutes*[83] as of that date. There is, however, no record of his resignation, so it is assumed that he was a member of this Board, 1930-1940.

The Executive Board of the United Lutheran Church in America was the most important agency of the Church in that it administered the Church for the two years between biennial conventions. It was composed of the President, the Secretary, the Treasurer, and six ministerial and six lay members elected by the Church in convention. Each of these last twelve members served terms of four years. It was both a great honor and a great responsibility to be a member of the Executive Board. Dr. Scherer served two four-year terms as one of six clerical members of the Board, 1946-1950,[84] 1950-1954.[85] The Executive Board was to carry out the resolutions of the United Lutheran Church and attend to its business during the interim between conventions. It received and considered reports from the various Boards and coordinated all the work of the Church.[86]

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[81] *Minutes of the United Lutheran Church in America, 1930*, pp. 306, 416, 610; *1932*, p. 556; *1934*, p. 569.

[82] *Minutes of the United Lutheran Church in America, 1936*, pp. 196, 264, 476; *1938*, p. 539.

[83] *Minutes of the United Lutheran Church in America, 1940*, p. 612.

Dr. Scherer was nominated to the Executive Board several times before being nominated and elected in 1946. He was nominated in 1934,[87] 1938,[88] 1942,[89] and 1944,[90] but failed to be elected until 1946. For the next eight years he served the Board with vigor in a number of capacities.

Under the presidency of Dr. Franklin Clark Fry (1944-1962), the Executive Board was divided into standing committees as follows: Committee on Boards and Committees, Committee on Constituent Synods, Finance Committee, Legal Committee, Committee on Interdenominational Relationships, and Committee on Inter-Lutheran Interests.[91] During his first two years on the Board Dr. Scherer was on the Committee on Boards and Committees[92] which coordinated the work of the Boards, and on the Legal Committee[93] which handled the judicial problems of the Church as a corporation. During the next two years, 1948-1950, he continued on the Committee on Boards and Committees.[94] During his next four year term he served on the Legal Committee for four years[95] and was Chairman of the Committee on Interdenominational Relationships.[96] This last named committee was responsible for the relationship of the United Lutheran Church in America with the National Council of the Churches of Christ in the U.S.A., the World Council of Churches, the World Conference on Faith and Order, and with a host of other local interdenominational groups.

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[84] Minutes of the United Lutheran Church in America, 1946, pp. 45, 52, 566; 1948, pp. 31, 58, 770; 1950, p. 3.

[85] Minutes of the United Lutheran Church in America, 1950, pp. 69, 725; 1952, pp. 3, 70, 1041; 1954, p. 75.

[86] Constitution of the United Lutheran Church in America, Art. 11, Sec. 3.

[87] Minutes of the United Lutheran Church in America, 1934, p. 117.

[88] Minutes of the United Lutheran Church in America, 1938, pp. 51, 114.

[89] Minutes of the United Lutheran Church in America, 1942, pp. 63, 159.

[90] Minutes of the United Lutheran Church in America, 1944, pp. 54, 148.

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[91] _Minutes of the United Lutheran Church in America, 1948_, p. 58.

[92] _Ibid._

[93] _Ibid._

[94] _Minutes of the United Lutheran Church in America, 1950_, p. 74.

[95] _Minutes of the United Lutheran Church in America, 1952_, p. 70; _1954_, p. 75.

[96] _Ibid._

These eight years on the Executive Board were the apex of Dr. Scherer's service to the United Lutheran Church. Dr. F. Eppling Reinartz, Secretary of the United Lutheran Church during the years Dr. Scherer was on the Board, describes Scherer's work this way:

> Those on the Board cherished him and were prone to accept his counsel and contributions in discussion as valued contributions. In that Board he was not an innovator, he was more servicable as an apprizer of what others innovated.... Dr. Scherer had the almost unqualified confidence of Dr. Fry.... He was not timid about financial expansion.... In general (he) endorsed and encouraged proceeding along the line of optimism and hope.... In the meetings of the Executive Board Dr. Scherer was in general a listener rather than a framer of debate and discussion and report; he was able to let pass through the alembic of his thought all and sundry contributions to the discussion that was at hand. While he didn't come up then like thunder with some majestic expression of truth, he did have the capacity to balance and weigh and in even a somewhat hesitant way, but at the same time positively, he would give his decision. He didn't let issues go by without making his contribution to a reaching of a meeting of the minds. Rather he sat back and listened, oftentimes read the New York Times while he was listening, but he was hearing clearly and receptively all the time.[97]

One of Dr. Scherer's major contributions to the United Lutheran Church and the people of Virginia was his work for the Mountain Mission in southwestern Virginia. This was an attempt to educate and evangelize the mountain people of southwest Virginia. The first school established there at Konnarock, Virginia in 1924, the Konnarock Training School for Girls, was sponsored by the Women's Missionary Society and administered by the United Lutheran Church's Board of Inner Missions.[98] From the beginning of its operation until 1936 Dr. Scherer was Chairman of the Board of the Konnarock Training School for Girls,[99] and on May 16, 1926, he conducted the service of dedication.[100]

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[97] Interview with Dr. F. Eppling Reinartz, July 20, 1968.

At Konnarock in 1931, a school was opened for boys also, the Iron Mountain Lutheran School for Boys, under the sponsorship of the Lutheran Brotherhood and operated by the Inner Mission Board. Dr. Scherer also served on the Board of the Iron Mountain School for Boys.[101] For these schools "the purpose of the work is to train the children to go back to their own communities as intelligent and progressive Christian boys and girls who will raise the economic and social as well as the religious standards of their people."[102] And the Board could boast that "the transformations that have occurred in the lives of the children are most remarkable."[103]

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[98] _Minutes of the United Lutheran Church in America, 1924_, p. 370.

[99] _Minutes of the United Lutheran Church in America, 1932_, p. 205; _1936_, p. 291.

[100] _Minutes of the United Lutheran Church in America, 1926_, p. 476.

[101] _Minutes of the United Lutheran Church in America, 1932_, p. 206.

[102] _Minutes of the United Lutheran Church in America, 1924_, p. 370.

In 1936 the Board of American Missions took over all the mountain work and Dr. Scherer continued as Chairman of the Board of the Konnarock Training School for Girls until 1942.[104] In 1958 the mountain mission was closed by the Board of American Missions, and in 1967 the property was sold to the United States Forest Service.[105]

The above paragraphs indicate Dr. Scherer's greatest contributions to the United Lutheran Church in America, but he also served in a variety of lesser capacities. At the 1920 convention he was chairman of the Committee on the President's Report[106] and in 1922 he was chairman of the Committee to Nominate Members to Boards.[107] At the 1922 convention President Frederick H. Knubel appointed Scherer as one of fifteen on a Special Committee on Northwestern Seminary which was to resolve the issue of the location of the Seminary.[108]

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[103] Minutes of the United Lutheran Church in America, 1926, p. 476.

[104] Minutes of the United Lutheran Church in America, 1936, p. 291.

[105] The Virginia Lutheran, Vol. XLIV, No. 9 (October, 1967), p. 1.

[106] Minutes of the United Lutheran Church in America, 1920, pp. 23, 437.

[107] Minutes of the United Lutheran Church in America, 1922, pp. 22, 162.

[108] Ibid., pp. 107, 470-471.

He led the devotions at the afternoon session on October 11 of the 1928 convention,[109] and at the 1930 convention he read a paper on the history of the Virginia Synod in commemoration of the Synod's One Hundredth Anniversary.[110] In 1934 he was a member of the Committee on Beneficiary Ministerial Education[111] and in 1938 he presented a resolution to the United Lutheran Church in behalf of a monument for the Rev. John Peter Gabriel Muhlenberg at Woodstock, Virginia.[112] In 1938-1940 Dr. Scherer served on the Committee to Define Church Paper Policy whose job it was to reduce the number of publications and recommend official publications of the United Lutheran Church.[113]

During the years he was President of the Virginia Synod, 1926-1948, Dr. Scherer served as chairman of the Virginia Synod delegation to the conventions of the United Lutheran Church in America.[114] This meant that he was chief liaison officer between the United Lutheran Church and the Virginia Synod and as such was responsible for conveying the actions and recommendations from the U.L.C.A. to the Synod and for implementing its recommendations as quickly as possible in the life of the Virginia Synod. The most dramatic instance of this was the transfer of synodical missions to the Board of American Missions. At the Savannah convention of 1934 the Board of American Missions requested that the constituent synods turn over their synodical missions to the Board.[115] Under Dr. Scherer's leadership the Virginia Synod was the first constituent synod to do so.[116] Dr. Scherer took the actions and recommendations of the United Lutheran Church very seriously and encouraged the pastors of the Synod to read carefully the Minutes of U.L.C.A. conventions. One of his assistant pastors, George T. Stapleton, relates:

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[109] _Minutes of the United Lutheran Church in America, 1928_, p. 106.

[110] _Minutes of the United Lutheran Church in America, 1930_, p. 415.

[111] _Minutes of the United Lutheran Church in America, 1934_, pp. 283, 295.

[112] _Minutes of the United Lutheran Church in America, 1938_, p. 466.

[113] _Minutes of the United Lutheran Church in America, 1938_, pp. 232, 545; _1940_, pp. 55-57.

[114] _Minutes of the Lutheran Synod of Virginia, 1929_,

> He taught me about the Lutheran Church the hard way. He made me read the minutes of the Executive Board of the U.L.C.A. and expounded on the theological implications of the board's action.[117]

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p. 98; 1931, p. 78; 1933, p. 105; 1935, p. 67; 1937, p. 75; 1939, p. 56; 1941, p. 80; 1943, p. 104; 1945, p. 89, 1947, p. 96.

[115] Minutes of the United Lutheran Church in America, 1934, p. 72.

[116] Minutes of the United Lutheran Church in America, 1936, p. 66; Minutes of the Lutheran Synod of Virginia, 1941, p. 28.

[117] Letter from George T. Stapleton, July 3, 1968.

Dr. Scherer's activities as synodical president and a leader in the United Lutheran Church projected him into positions of leadership in the area of Christian unity or ecumenism. Some of his work here was intra-Lutheran and some of it was within the wider context of the World Council of Churches. In these Christian unity activities he was a representative to three different organizations and conventions. He was an official U.L.C.A. delegate to the Second Lutheran World Convention in 1929, a U.L.C.A. councillor to the National Lutheran Council, 1944-1948, and an U.L.C.A. delegate to the Second Assembly of the World Council of Churches at Evanston, Illinois. In these ecumenical organizations Dr. Scherer never had positions of leadership, but he was always an active and interested participant.

Efforts at Lutheran unity grew out of the post-war problems of the First World War, and the American Lutherans under the leadership of Dr. John A. Morehead took the initiative. After much preliminary work the First Lutheran World Convention was held in Eisenach, Germany in August, 1923. This convention adopted the following doctrinal statement for Lutheran unity:

> The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God.[118]

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[118] Wentz, A Basic History of Lutheranism in America, p. 339.

On this doctrinal basis the Second Lutheran World Convention met in Copenhagen, Denmark, June 26 to July 4, 1929, with one hundred and forty-nine delegates from forty-three churches.[119] The United Lutheran Church in America, one of the forty-three participating churches, was entitled to ten delegates for the convention.[120] The President of the U.L.C.A. was an *ex-officio* member of the delegation and the Executive Board elected the other nine.[121] Dr. Scherer was one of the nine delegates elected.[122]

This convention continued the Lutheran World Convention as a free assembly with no binding power and reaffirmed the complete autonomy of all cooperating churches. It was a significant step forward in Lutheran relations which climaxed in the establishment of the Lutheran World Federation in 1947 at Lund, Sweden.[123]

There were efforts within American Lutheranism for cooperation prior to the First Lutheran World Convention.

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[119] Abdel Ross Wentz, "The Lutheran World Convention," *The Encyclopedia of the Lutheran Church*, ed. Julius Bodensieck, Vol. II (1965), p. 1423.

[120] *Minutes of the United Lutheran Church in America, 1926*, p. 567; *1928*, p. 72.

[121] *Minutes of the United Lutheran Church in America, 1928*, p. 72.

[122] *Minutes of the United Lutheran Church in America, 1928*, p. 72; *1930*, p. 65; Wentz, *The Second Lutheran World Convention*, p. 25.

[123] Abdel Ross Wentz, *A Basic History of Lutheranism in America*, p. 342.

Out of the Lutheran Commission for Soldiers' and Sailors' Welfare, and encouraged by the Quadricentennial of the Reformation, there developed the National Lutheran Council as a cooperative agency for American Lutheranism.[124] This National Lutheran Council was founded in 1918 and became the symbol and manifestation of Lutheran unity in America. The United Lutheran Church in America participated in the National Lutheran Council from its inception, and for four years, 1944-1948, Dr. Scherer was one of the U.L.C A. councillors to the National Council.[125]

Each Lutheran Church which participated in the Council was entitled to one representative for every one hundred thousand confirmed members, or one-third fraction thereof,[126] and these representatives were known as councillors.[127] In the United Lutheran Church in America the councillors were elected biennially by the Executive Board.[128] Dr. Scherer's first term as a councillor, 1944, however, was by appointment by U.L.C.A. President Frederick H. Knubel to fill a vacancy caused by a resignation.[129] Apparently Dr. Scherer was appointed too late to attend any meetings of the National Lutheran Council in 1944, since his name does not appear on the "Report of the Commissioners to the National Lutheran Council."[130]

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[124] Frederick K. Wentz, Lutherans in Concert: The Story of the National Lutheran Council, 1918-1966 (Minneapolis: Augsburg Publishing House, 1968), pp. 8. 10.

[125] *Ibid.*, p. 205. Wentz lists him as Dr. J. J Scherer, but he means Dr. J. J Scherer, Jr.

[126] Constitution of the National Lutheran Council, Art. 2, Sec. 3.

[127] *Ibid.*, Art. 2, Sec. 4.

[128] Constitution of the United Lutheran Church in America, By-Laws, Sec. 9, item 2.

At the Executive Board meeting of January 11, 1945, Dr. Scherer was elected as one of thirteen U.L.C.A. councillors for 1945-1946,[131] and at the January 30-31, 1946 meeting of the Board he was reelected for 1947-1948.[132] On the recommendation of the Executive Board in 1946, the delegation of councillors from the U.L.C.A. to the National Lutheran Council was given the status of a standing committee and designated as the Commission to the National Lutheran Council.[133] This Commission elected a chairman, vice-chairman and secretary, and was instructed to report the activities of the Council to the Executive Board and biennial conventions.[134] For the biennium 1945-1946, Dr. Scherer served as chairman of the U.L.C.A. Commission to the National Lutheran Council[135] and for the same two years he was a member of the Committee on Division of American Missions.[136] As chairman of the Commission he made the report of the work of the National Lutheran Council to the 1946 U.L.C.A. convention.[137] Altogether Dr. Scherer served as a U.L.C.A. councillor to the National Lutheran Council from 1944 to 1948,[138] and for two of those years he was chairman of the U.L C.A. Commission.

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[129] _Minutes of the United Lutheran Church in America, 1944_, p. 24.

[130] _Ibid._, pp. 210-220.

[131] _Minutes of the United Lutheran Church in America, 1946_, p. 186.

[132] _Ibid._, pp. 186-187, 668.

[133] _Ibid._, pp. 186, 707.

[134] _Ibid._, pp. 186, 707-708.

The National Lutheran Council grew out of the Lutheran Commission for Soldiers' and Sailors' Welfare which was organized in October, 1917, to minister to men in the armed services. This sense of obligation to military personnel characterized the history of the National Lutheran Council. When World War II erupted the Council established a Service Commission to coordinate the work of ministering to Lutheran military personnel.[139] This program involved chaplains on military bases, establishing service centers and recruitment of contact pastors to spend some time with military people.

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[135] *Ibid.*, p. 637.

[136] *Ibid.*, p. 636.

[137] *Ibid.*, pp. 634-637.

[138] *Minutes of the United Lutheran Church in America, 1948*, pp. 669, 676.

[139] Frederick K. Wentz, p. 99.

A contact pastor was one who served a congregation and ministered to military personnel on a part time basis. During World War II Dr. Scherer served as a contact pastor and was given a certificate for so doing by the Service Commission of the National Lutheran Council. This again illustrates the dimensions of Dr. Scherer's ministry and his willingness to serve.

One other aspect of Dr. Scherer's relationship with the National Lutheran Council should be mentioned. He was involved in welfare or social work in Richmond throughout his entire ministry and he served on the U.L.C.A. Board of Inner Mission, which supervised the church's hospitals, home and welfare agencies, for ten years, 1922-1932. He was widely recognized for his service and ideas in the social work of the Church. In 1937 it was recommended that the National Lutheran Council establish a Department of Welfare to serve as a clearing house and coordinating agency for Lutheran inner missions.[140] The Department of Welfare was established in 1939[141] and a secretary was needed to head up its operations. The Council called Dr. Scherer to be secretary of the Department of Welfare but after much consideration he turned down the offer.[142] His devotion to the parish ministry and his responsibilities in Richmond would not permit him to accept the call.

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[140] Ibid., p. 89.

[141] Ibid.

[142] Richmond Times Dispatch, July 2, 1938, p. 1. This news article pointed out that Dr. Scherer had earlier received a call to head Lutheran welfare work in New York City.

One of Dr. Scherer's last major responsibilities for the United Lutheran Church in America was to serve as one of twelve U.L.C.A. delegates[143] to the Second Assembly of the World Council of Churches at Evanston, Illinois, August 15-31, 1954. This was the apex of his involvement in the ecumenical activities of the Church. On the basis of membership the United Lutheran Church in America was alloted twelve delegates to the Second Assembly who were elected by the Executive Board.[144] At this Assembly Dr. Scherer was one of five-hundred and two delegates from one hundred and thirty-two of the member churches.[145]

The theme of the Second Assembly was "Christ, the Hope of the World," which was quite appropriate in regard to Dr. Scherer's participation. He believed this profoundly, that Christ was the Hope of the World, and it permeated his preaching and his ministry. The hope for restoring broken relationships and broken lives as well as a broken world was

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[143] *Minutes of the United Lutheran Church in America, 1954*, pp. 483, 491, 1165; *Second Assembly World Council of Churches, Who's Who* (n.p. n.d.), pp. 78, 113; W. A. Visser't Hooft, *The Evanston Report: The Second Assembly of the World Council of Churches* (London: SCM Press, Ltd., 1955), p. 277.

[144] *Minutes of the United Lutheran Church in America, 1954*, p. 483.

[145] *Ibid.*, p. 487.

Jesus Christ. Dr. Scherer could never over-emphasize this one basic idea. With this as their theme and their text the Assembly was subdivided into six sections to apply this idea to the following concerns of the churches: Faith and Order: Our Unity in Christ and our Disunity as Churches; Evangelism: The Mission of the Church to those Outside Her Life; Social Questions: The Responsible Society in a World Perspective; International Affairs: Christians in the Struggle for World Community; Inter-Group Relations: The Church amid Racial and Ethnic Tensions; The Laity: The Christian and His Vocation.[146] Dr. Scherer served in the section on Social Questions which prepared a written draft on "The Responsible Society in a World Perspective."[147] In brief this report gave a general picture of the world situation at the time, described the social problems facing the churches and reported the activities of the churches in relation to these problems.[148] The report concluded by stating:

> Because Jesus Christ is Lord in earth and heaven, the call to responsible social action which God addresses to His Church does not present us with an impossible task. We are not called upon to shoulder the burden of this world, but to seek justice, freedom and peace to the best of our ability in the social order. The Church knows that in obedience

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[146] Ibid., pp. 488-489.

[147] Ibid., p. 489.

[148] Henry P. Van Dusen and Nils Ehrenstrom, The Christian Hope and Task of the Church (New York: Harper & Brothers, Publishers, 1954), p. 2.

> and prayer our efforts will bear fruit. For God has called us unto liberty to serve one another by love.[149]

Dr. Scherer also served as a member of the subcommittee to redraft the statement on the functions of the Department on Church and Society.[150]

From 1912 to 1956 Dr. John Jacob Scherer, Jr., served in a variety of positions in the church at large, all the while remaining as pastor of First English Lutheran Church. He did not leave the pastorate to do this, but was able in his person to combine larger churchmanship with a ministry to people. In a day of rising church bureaucracy and church bureaucrats he was a pastor in all of his work. It is interesting to note that of the twelve U.L.C.A. delegates to the Second Assembly of the World Council of Churches one was a homemaker and one a parish pastor; the others were church or college executives.[151] Part of the uniqueness of Dr. Scherer's ministry was his capacity to remain a pastor in all his ecclesiastical endeavors. Pastoring was always his chief concern.

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[149] Visser't Hooft, p. 126.

[150] _Minutes of the United Lutheran Church in America, 1954_, p. 491.

[151] _Ibid._, pp. 483-484.

VII. SCHERER'S THOUGHT AND THEOLOGY

John Jacob Scherer, Jr., was not a profound theological thinker, and he did not write any theological treatises. He was not a prolific writer; in fact, he seldom wrote a manuscript of his sermons. While he made significant contributions to the practical life of the Church, he did not make any outstanding literary or intellectual contributions. He wrote no books, published no articles in scholarly journals, and usually used just a few handwritten notes for his sermons. The substance of his thought and theology must be gathered from several speeches which he wrote, from his presidential reports to the Virginia Synod, from remarks he made to newspaper reporters, and from the few copies of sermons which he has left. This is not to say, however, that he had no fully developed theology or that he did not think seriously about the Christian revelation. The point is that his theology was a practical theology rather than philosophical and speculative. Dr. Andrew George Voigt, president of the Lutheran Theological Southern Seminary, 1903-1933, in writing about the Southern Lutheran Church in 1914, stated a position which included Dr. Scherer:

> The best thought and strength of the United Synod are not given to learned theology, but to Christian endeavor. This is not due to a lack of scholarly taste or a want of theological interest. But in the

> face of immediate constructive demands, pastoral, institutional and administrative, the leisure for concentrated, consecutive study cannot easily be found. The necessities of an ecclesia plantanda, a Church that is still in the process of foundation, draw the best efforts of the body away from more technical studies to practical activities.[1]

J. J. Scherer, Jr., represented this position throughout his entire ministry. His "best thought and strength," in fact, his entire thought and strength, were given to Christian endeavor. The immediate pastoral, institutional and administrative demands of his ministry meant that his time was consumed by "practical activities." At the same time, however, certain theological ideas can be deduced from his work and his meager writings.

Scherer believed that Christianity was basically a matter of a simple faith in God. This simplicity characterized his own faith and theology, and he frequently stressed this simplicity in his counselling and in his writings. By a simple faith he did not mean the faith of the simple-minded, but he meant an uncomplicated trust in God as one's Father. In counselling a woman "in the throes of a nervous and mental upset,"[2] he suggested a simple cure: "The treatment naturally was the confident assurance that she had not committed sin against the Holy Ghost, of God's forgiveness, with positive orders to quite revivals, and to come down from the mountain top of religious emotions to the valley of need within her own home."[3] Confident assurance of God's forgiveness is the heart of a simple faith.

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[1] Andrew George Voigt, "The United Synod in the South," in The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States (4th ed. rev.; Philadelphia: The Lutheran Publication Society, 1914), pp. 192-193.

[2] John Jacob Scherer, Jr., "A Report of Several Cases of Fear Complex with a Statement of the Non-Scientific and Non-Orthodox Treatment Used," Richmond, Virginia, 1935, p. 5. (Typewritten.)

When Dr. Scherer gave his report as president of the Virginia Synod he usually urged the clergy and laymen to have this simple faith.

> ... holding with simple unquestioning faith the Father's strong hand, with the prayer that He will lead us through the maze of ways along the Christ way, into greater adventure, larger service and constructive thinking, a light unto all real seekers along the way. With this simple faith in Him ....[4]

* * *

> We enter 1947 with simple faith, high hope and, if possible, a more sure conviction than ever that only a Christo-Centric Church, such as ours, can lead the world out of its chaos and darkness.[5]

And when he was interviewed by a newspaper reporter he summed up his simple faith and theology: "I have a very simple faith in God and a Christocentric approach to life."[6]

Pastor Scherer also emphasized the simplicity of faith in God in his preaching. In his last Christmas sermon he spoke of those who were present when the Christ child was born, and he noted that they all had a simple faith. "And Joseph was there, humble he was, with a simple faith in his God."[7] Even the wisemen had this simple faith.

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[3] Ibid., p. 6.

[4] Minutes of the Lutheran Synod of Virginia, 1931, p. 19.

[5] Minutes of the Lutheran Synod of Virginia, 1947, p. 20.

[6] Richmond News Leader, December 7, 1946, p. 13.

> And the kings of the earth came, the wisemen, the mighty men, with all of their power, with all of their wisdom, kneeling at the manger - the birth of this Child. I talked yesterday to a great surgeon who told me of the simple faith of the Mayo's in Rochester, Minnesota. How they had talked to him with such simple faith about the Christmas story and what Jesus meant to them. And so always to the really wisemen, the great scientists of the ages, He's meant everything. He's been to them a Lord and Savior! Their wisdom has taken them so far, but on beyond in this realm of the spiritual they recognized there is a realm their minds cannot penetrate. With simple faith, they too have accepted the Christ child.[8]

For Pastor Scherer this simple faith was made possible by what God had done for man in the life, death and resurrection of Jesus Christ. He was true to historic Lutheran theology by emphasizing the centrality of Jesus Christ. His theology and preaching were Christocentric, and his Christology was orthodox in that he accepted the Chalcedonian definition of the two natures in one Person. Scherer never got caught up in Protestant liberalism which stressed the humanity of Jesus to the exclusion of His divinity, nor did he preach a docetic Christ who was removed from history. He understood Jesus Christ as the Word become flesh, as the God-man in whom God has revealed Himself. Scherer's Christology and his understanding of theology as revealed theology were expressed in his own words: "To me, God is just a word, save as I see him through Jesus of Nazareth."[9] This is not a profound Christological statement, but it is a profound Christological insight, and it shows that Scherer believed that Jesus Christ is the sole revelation of God.

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[7] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, December 25, 1955, p. 1. (Typewritten.)

[8] *Ibid.*

Pastor Scherer believed that Jesus Christ is the answer to all of men's problems in their relationships with one another. "Christianity has the only answer to all the problems of human relationships, whether dealing with individuals or groups, and it is this belief that I have carried over into all of my work."[10] He constantly stressed this point, and he characterized his ministry this way.

> From the very beginning of my ministry I have been consumed with the feeling that Christ is the only answer to all of our relationships. Much of my ministry, with the help of a marvelously unselfish congregation, has been devoted to trying out in many fields this consuming passion. My congregation has felt that we should be a force making an impact on our city, state, and the world, rather than a field. They have truly carried out their motto, "We serve for Jesus' sake."[11]

For Scherer, Jesus Christ was the center of the Church and all the Chruch's activities.[12] In his report to

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[9] Richmond News Leader, December 6, 1955, p. 7.

[10] Richmond News Leader, December 7, 1946, p. 13.

[11] John Jacob Scherer, Jr., "Why I Entered the Ministry," Richmond, Virginia, n. d., p. 1. (Mineographed.)

[12] Scherer's ecclesiology is discussed later in this chapter.

Virginia Synod in 1931 he urged the pastors to keep this thought constantly in mind.

> The foundation is Christ. Our plans, our programs builded upon any other foundation cannot stand. In this day of crashings let us as individuals, as congregations, as a Synod look well lest we be building upon other foundations; and then let us look at the building. Is there danger lest a neo-Judaism or a neo-paganism shall be builded by our generation? Prophetic eyes and prophetic voices are needed to see and proclaim the eternal truths. God, the same yesterday, today and forever, the God of Abraham, and of Paul and of Luther, is God today and can save unto the utmost.[13]

His reports to the Virginia Synod are saturated with this conviction of the centrality of Christ. "A Christ-centered Church alone has the motivation, the spirit and the Gospel for this, for any age."[14] "Our Synod is a Christ-centered body."[15] "Christ alone must be the heart and center of our Synod, our congregations, our individual lives. He, and He alone, is the motivation and the answer."[16] "The only leader who can lead us is Christ, the only way in all human relationships is the Christian way."[17] We need

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[13] Minutes of the Lutheran Synod of Virginia, 1931, p. 19.

[14] Minutes of the Lutheran Synod of Virginia, 1939, p. 15.

[15] Minutes of the Lutheran Synod of Virginia, 1940, p. 15.

[16] Minutes of the Lutheran Synod of Virginia, 1944, p. 20.

[17] Minutes of the Lutheran Synod of Virginia, 1946, p. 18.

"the power of Christ to save the individual and society."[18] "... only a Christo-Centric Church, such as ours, can lead the world out of chaos and darkness."[19]

At Christmas, 1946, Dr. Scherer wrote "The Message of Christmas" for The Virginia Motor Vehicle Messenger, in which he stated very simply his understanding of Jesus Christ. The simple nature of his writing and the fact that it was published in such a "non-religious" magazine are illustrative of his thought and ministry.

> The Christmas Season is here again with all the joy that crowds its hours. It brings with it the love of God for a world in need. Christ came on Christmas Day to show us the Way, the Truth, and the Life. The only way out of our political, social and economic darkness is the Christ Way - Christ is Truth, Christ is Life.
>
> There never was a time when the emphasis needed more to be placed on the things which Christ came to teach and live. This Christmas Season, as never before, emphasizes the too largely lost sense of invisible things - honor, justice, decency, love. The spirit of the Christ whose birthday we celebrate alone can bring to our hearts that peace which passeth all understanding, and to a dying world that spirit of life which alone can save. May each of us carry this day, and in the days to come, the Christmas message of hope, of joy, of peace, of salvation, to a world in despair.
>
> May this celebration of God's gift, His Son, inspire us to a clearer understanding of the spiritual meaning of Christmas and thus may our souls be so filled with Him that this may indeed be a Merry Christmas.[20]

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[18] Minutes of the Lutheran Synod of Virginia, 1938, p. 15.

[19] Minutes of the Lutheran Synod of Virginia, 1947, p. 18.

[20] J. J. Scherer, Jr., "The Message of Christmas," The Virginia Motor Vehicle Messenger, Vol. V, No. 2 (December, 1946), p. 17.

Here Dr. Scherer views Christ as God's gift to man, and He brings "the love of God for a world in need." The emphasis is on Christ who shows and teaches man how to live, on Christ who inspires man and gives man peace.

Scherer's emphasis in Christology was on the realtionship between Christ and the believer. He stressed the practical and experiential dimension of Jesus Christ. Jesus Christ and the spirit of Christ show man how to live. He sums up the relationship between Christ and the individual as "inspired by Him, motivated by Him, patterning after Him."[21]

In his forty-ninth anniversary sermon, Dr. Scherer emphasized that his ministry was devoted to pointing out this Christocentricity.

> Every once in a while I hear this church referred to as "Dr. Scherer's church." It hurts me to my very soul because I realize that thus far I have failed. It's the Master's Church, and if I have failed to point you to the Christ then my ministry has not been worthwhile, whether it be from this pulpit or from my daily life. So we are going back out in the realization that we are followers of the Master, not of any individual .... I want nothing more of an eulogy than the simple statement, "that on account of him, many believed on Jesus."[22]

The heart of Dr. Scherer's Christology was the cross of Jesus Christ, for in that cross Jesus revealed the heart of God "so that we can never look Him in the face without knowing how much He cares."[23] True to Lutheran Christology Scherer believed that the cross of Christ was the radical revelation of God's love.

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[21] J. J. Scherer, Jr., "Come Let us Worship," Richmond, Virginia, 1936, p. 7. (Typewritten.)

[22] J. J. Scherer, Jr., "Forty-Ninth Anniversary Sermon," Richmond, Virginia, December 4, 1955, p. 3. (Mimeographed.)

> He came talking of the eternal, redeeming love of God. And He meant it desperately. How desparately, you may see in that cross, standing against the Judean sky, its arms flung in a gesture of abandon. It was the whispered word of a God travel-stained and foot-sore, seeking someone, ever away from home.
>
> I once read of a father walking the streets of the city all through the night, calling his daughter with that little lilt in his voice he used to give it before she left home. "If she hears that," he kept murmuring to himself, "If she hears that, she will come." Calvary was God's way of saying that lilt so that nobody ever again could misunderstand. He had tried everything else, patriarch and prophet, priest and nation and book. Then a motley crowd poured out the Damascus gate. There were the heavy strokes of a sledge hammer. Three crosses dropped into their sockets in the ground. And God could say no more - this God who had long had a rendezvous with death. "It was the third hour, and they crucified Him." From Eden to Gethsemane, and on all the road between, the love of a God who takes things bitterly to heart.[24]

Dr. Scherer never articulated in print his ecclesiology, but he did say some things about the practical nature of the Church and the Church's relationship to the world. He considered the Church primarily as those people who serve the world because they are "motivated by the constraining love of Christ."[25] The motto of First English Lutheran Church also expresses his concept of the Church: "We serve for Jesus' sake."[26] Using terms from physics he described the relationship between the Church and the world: "the whole world is the field and the church and each individual in it is a force making an impact on our city, state, and the world."[27]

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[23] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, n.d., p. 5. (Typewritten.)

[24] *Ibid.*, p. 4-5.

[25] *Minutes of the Lutheran Synod of Virginia, 1935*, p. 13.

Scherer best expressed his understanding of the Church by the illustrations he used concerning it. In his report to the Virginia Synod in 1942, he described the Church as "God's Workhouse," and the congregations as "workhouses."[28] The Church is the people who do God's work and in whom God's work is done. These "workhouses" must serve the world and not just themselves. "A flour mill which makes flour sufficient for its employees only soon would close up, and the same principle applies to a church congregation whose duty is not only to itself, but to the community and the world."[29] Scherer embodied this understanding of the Church in his activities as a minister.

Pastor Scherer believed that the Church belonged to God, but he tended to stress man's activity in it. He realized that "the Church lives forever,"[30] but man's labors in it are essential. "We reap the fruit of other labors; tomorrow others reap the fruit of our labors."[31] Christ has set the example for man's relationship to the Church: "As Christ loved the Church and gave Himself for it, so may we love and in joyous service give ourselves for His Church - our Church."[32]

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[26] J. J. Scherer, Jr., "Why I Entered the Ministry," p. 1.

[27] Richmond News Leader, December 7, 1946, p. 13.

[28] Minutes of the Lutheran Synod of Virginia, 1942, p. 16.

[29] Richmond News Leader, December 7, 1946, p. 13.

Dr. Scherer also appreciated the ecumenical dimension of the Church as was illustrated by his involvement in the Virginia Council of Churches, the second Lutheran World Convention, the Second Assembly of the World Council of Churches, and the Committee on Interdenominational Relationships of the Executive Council of the United Lutheran Church in America. In 1945, when World War II was ended, he pointed out that only the Church, the Communion of Saints, could insure a lasting peace.

> Have we not learned that the only tie binding the nations of the earth is the Communion of Saints? Have we not learned that a lasting peace can come only through evangelizing the world?
>
> Until we passionately know that Christ is the Way, and the only Way, and only as we passionately evangelize the world will wars cease.[33]

After he returned from the Second Assembly of the

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[30] Minutes of the Lutheran Synod of Virginia, 1931, p. 19.

[31] Ibid.

[32] Minutes of the Lutheran Synod of Virginia, 1940, p. 24.

[33] Minutes of the Lutheran Synod of Virginia, 1945, p. 17.

World Council of Churches at Evanston in 1954, he claimed that what inspired him most was "the miraculous power of Christ, transcending race, nationality and culture."[34] "It was marvelous that all those people, 600 delegates from 48 countries and 163 different church bodies could be so closely knit together with a common tie."[35] At Evanston his Western conception of the Church was challenged and his "'Western ego' punctured by the abilities and leadership shown by clerics and laymen from the Orient, India, Africa and other sections of the world."[36]

Dr. Scherer also was quick to criticize the Church for its inadequacies. He believed that "too many of our ministers and Sunday School teachers have been guilty of picturing a two-by-four God who peeps through keyholes to get something on you and send you to Hell."[37] Furthermore, the Church fails to speak with a united voice.

> Here is the church, which after all is the agency to supply the spiritual needs of youth today, yet the church is speaking with uncertain sounds. Dr. Scherer says one thing and Dr. Smith another and Dr. Jones another.[38]

He claimed that "religion has been too negative. The average church member today hasn't the slightest idea what Christianity stands for."[39] He also sensed "a grave danger of the church becoming a glorified civic club instead of a church."[40]

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[34] Richmond Times Dispatch, September 2, 1954, p. 3.

[35] Ibid.

[36] Ibid.

[37] Richmond Times Dispatch, December 6, 1955, p. 4.

[38] Richmond Times Dispatch, November 18, 1934, p. 1.

Within the Church and essential for the life of the Church is "The Holy Office of the Word and Sacraments,"[41] or the ministry. Scherer believed that the ministry was the office of preaching the Word and administering the sacraments.[42] The concept of the ministry which he presented in his paper "The Holy Office of the Word and Sacraments" agrees completely with the Lutheran position stated in the "Report of the Commission on the Doctrine of the Ministry" of the United Lutheran Church in America.[43] He believed that the ministry was "not an order but an Office committed by the congregation through the Synod to which the congregation has delegated this authority."[44] He was disturbed by the large number of ordained men who did not exercise this ministry. "Very frankly there is in my mind the question as to whether

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[39] _Richmond Times Dispatch_, December 6, 1955, p. 4.

[40] _Ibid._

[41] J. J. Scherer, Jr., "The Holy Office of the Word and Sacraments," Richmond, Virginia, n. d., p. 1. (Typewritten.)

[42] _Ibid._

[43] _Minutes of the United Lutheran Church in America, 1952_, pp. 543-556.

[44] J. J. Scherer, Jr., "The Holy Office of the Word and Sacraments," p. 1; _Minutes of the United Lutheran Church in America, 1952_, p. 550.

Ordination to the 'Office of the Word and Sacraments' should not be taken back from any who regardless of reasons, does not have as his major work preaching and teaching the Word and administering the Sacraments."[45]

This office of the ministry was essential for the life of the Church because the Word and Sacraments are the means of grace by which God is present with His people. "We go in His name for His sake, with His Word and Sacraments, and lo, He goes with us to the very end."[46] "Motivated by the love of Christ through His Word and Sacraments as the means of grace we may build on the firm foundation a Church 'without spot and without blemish.'"[47]

If Pastor Scherer's theology was a practical theology it was practical in the direction of evangelism and *ecclesia plantanda*. Much of his work in the Church at large was devoted to the mission effort of the Church. His work and theology were directed toward the spread of the Christian faith and the upbuilding of the Church. For him one of the purposes of the Church was to proclaim the Gospel of Jesus Christ to the World. In his first presidential report to the Virginia Synod he urged the pastors to stress evangelism.

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[45] Scherer, "The Holy Office of the Word and Sacraments," p. 1.

[46] *Minutes of the Lutheran Synod of Virginia, 1935*, p. 13.

[47] *Minutes of the Lutheran Synod of Virginia, 1941*, p. 16.

> I am convinced that just now our need is for a spiritual awakening and quickening. I therefore recommend:
>
> That each conference president appoint a committee of three, which committee shall be charged with, the pastors consenting, arranging for a mission in each church within the conference.[48]

Out of this recommendation developed the Committee on Evangelism of the Virginia Synod, formed under Dr. Scherer's presidency.

Scherer believed that the work of evangelism was the Synod's major concern.

> The missionary program, Inner, Home, and Foreign, is therefore paramount. Closely allied is our educational program in the home, in the congregation, and the Synod. In name Evangelical, we must be in reality. As honest stewards we must know the Master's will and do it. Our paltry investments of pennies through the apportionment will be changed when we become Christians. God is not dead. He is our God. He is infinite. May he use us, obedient to His will, stewards consecrated, quickened, in the accomplishing of His holy purpose for His Church.[49]

He frequently urged the pastors of the Synod to have evangelistic crusades: "... under the leadership of the Committee on Evangelism, a continuous evangelistic campaign be incorporated into the program of each parish."[50] And he encouraged "... a Synod-wide evangelistic crusade during this year (1933). Only the Gospel can save. We must evangelize."[51]

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[48] Minutes of the Lutheran Synod of Virginia, 1927, p. 19.

[49] Minutes of the Lutheran Synod of Virginia, 1929, p. 19.

[50] Minutes of the Lutheran Synod of Virginia, 1930, p. 26.

[51] Minutes of the Lutheran Synod of Virginia, 1933, p. 28.

This call for an evangelistic crusade was not directed toward quick conversions but toward total commitment, a commitment which necessitated nurture and growth.

> Individually, and as a Synod, let us humbly confess our sins, plead for forgiveness, and spear-head in our communities, in our territory, and in our national Church a crusade of evangelism. I suggest that we begin the crusade immediately, each of us pastors preaching a series of sermons, beginning with God, ending with eschatology, presenting simply our faith as stated in the Creed and calling upon our people to make this faith a daily reality.[52]
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> * * *
>
> Missions - Christian Education - Evangelism, the trinity which will save the world, and in the saving revitalize and save our congregations passionately carrying out our Lord's command - go, preach, teach, baptize.[53]

Dr. Scherer believed that the work of evangelism took place primarily through preaching, teaching and living the Christian Gospel. The task of the Church is "to answer the universal cry 'save us' by preaching, by teaching and living the only Savior, Christ in God."[54] "Following our Leader, it is imperative that we preach, teach and live that way."[55] In this work the Christian must use the Word. "As our Savior so effectively used the Word in winning the first battle so we, standing on the Word, preaching, teaching and living the Word, will be victorious."[56]

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[52] Minutes of the Lutheran Synod of Virginia, 1945, p. 17.

[53] Ibid., p. 29.

[54] Minutes of the Lutheran Synod of Virginia, 1937, p. 15.

[55] Minutes of the Lutheran Synod of Virginia, 1946, p. 18.

As a Lutheran Scherer considered preaching a primary means of God addressing man. Preaching the Word of God was a means of grace by which God confronts the hearer and makes a demand upon him.[57] As he stated in one of his sermons, "the preaching of the 'pure Word of God' is one of the primary vehicles by which God's grace comes to us."[58] Preaching should concern itself only with the Word of God.

> What can you expect but that the individual shall become confused and not know what to believe? It has become very common for us ministers to speak with authority on every subject under the sun from permanent waves to politics. And, although I believe that religion enters into everything, I also believe that in the pulpit ministers should confine themselves to sermons in which they can say "Thus saith the Lord," as they can speak with authority in no other way.[59]

Pastor Scherer was convinced that although sermons were frequently forgotten they were usually helpful.

> I think it's true that very few of us remember many sermons we have heard. I even would like to ask for a show of hands as to how many of you could tell me what I preached about last Sunday. Yet after all, the fact that we can't remember them does not necessarily mean that we have not been helped and strengthened.[60]

Scherer's evangelism was also dependent upon the teaching of the implications of the Gospel. He believed that preaching must be supplemented by a strong educational program. Closely allied with the missionary program "is our educational program in the home, in the congregation, and the Synod."[61] Christian education is part of the trinity, Missions - Christian Education - Evangelism, that will save the world and revitalize the congregation.[62] The program of parish education must be open to changing needs and conditions. "Here at all times we must be alert to needs and changing conditions so that our program will give the Saving Gospel to each individual within the parish and to all, to the utmost parts of the earth."[63] Scherer summed up the value of Christian education in his forty-ninth anniversary sermon: "Because in this year you are making certain our new educational building where boys and girls shall be taught those great eternal truths, taught how to live, taught how to make a contribution of a God-given life to this generation so much needed today."[64]

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[56] Minutes of the Lutheran Synod of Virginia, 1948, p. 22.

[57] Minutes of the Lutheran Synod of Virginia, 1941, p. 16.

[58] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, n. d., p. 1. (Typewritten.)

[59] Richmond Times Dispatch, November 18, 1934, p. 1.

[60] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, n. d., p. 1. (Typewritten.)

Another characteristic of Dr. Scherer's theology was his emphasis on the ever-present help of God, the immediate availability of God, and the optimism this gave to the

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[61] Minutes of the Lutheran Synod of Virginia, 1929, p. 19.

[62] Minutes of the Lutheran Synod of Virginia, 1945, p. 17.

[63] Minutes of the Lutheran Synod of Virginia, 1937, p. 15.

[64] Scherer, "Forty-Ninth Anniversary Sermon," p. 1.

Christian. Scherer believed that God is a God-for-us, that God is eager to give Himself to man and to help man in times of trouble. This was not crisis theology but he believed that God did help men in their crises. This note of God's helpfulness characterized his theology and dominates the sermons he has left. Scherer himself must have frequently experienced this immediate help of God in his own life for he often refers to it. In one of his sermons he summed it up by saying, "... wherever I am, whether on the street, whether high in some plane, whether lying on some bed of illness, whether facing some great temptation, I have the high privilege of climbing into God's lap and laying my head on his shoulder in simple prayer."[65]

Pastor Scherer spent much of his time in pastoral counselling, counselling people with the problems of life. He worked with alcoholics, with people with mental and emotional disorders, with people burdened down with the business of living. He was most realistic with regard to life and people. He realized that man cannot live apart from God yet most of them try to do so. Life brings with it many problems and headaches. He once stated:

> I'm finding an unusually large number of people, depressed, with problems seemingly insoluble. We all, at times in our lives, seemingly have such problems. We all, at times, have awfully rough sailing on the voyage of life.[66]

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[65] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, n. d., p. 3. (Typewritten.)

[66] Ibid., p. 3.

Scherer was a realist about life, but he was not a pessimist. His realistic observation of life did not frustrate him or cause him to lose hope, but instead it made him more aware of the need and reality of God's grace and strength. At the same time he did not see God as a great aspirin tablet, curing all of man's problems. He simply realized that it was God's nature to help the man who called upon Him in trouble. Scherer was optimistic because God was on man's side. He expressed this in one of his sermons.

> My favorite painting is one all of you know. Its the painting of a woman -- bowed, blind-folded is she, in her hand she holds a harp, but all the strings of the harp are broken. No! As you look closely there is one string left. And you look up and the heavens are black, the clouds -- no sun, no moon, no stars -- you can almost feel the wind whistling in the storm. Did I say no stars? Look closely, one tiny star shining through the blackness of the night. A blind-folded woman with bowed head, a harp with one string, God's heaven with one star only -- and the artist called that painting, Hope.[67]

Frequently man's situation is bleak but there is hope because God is eager to help. Scherer grasped the reality of man's situation and the reality of God's grace. This gave his theology its optimistic note.

Dr. Scherer was also optimistic about the Church and about the increase of the Christian religion. He claimed in 1932 that "only a few times in our long history has there been such a hunger for God."[68] Later, in 1944, he stated that "Men as never before are turning to the Church, some with the conviction that Christ alone is the Way, the Truth, and the Life, others with just a hope that perhaps after all Christianity has the answer."[69] He was hopeful because each moment carried opportunity and responsibility for the Church, and the people were responding.

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[67] J. J. Scherer, Jr., "Sermon," Richmond, Virginia, n. d., p. 2. (Typewritten.)

> Opportunity because men and women in their bewilderment are turning to the Church for guidance. Responsibility because if the Church shall fail in this hour hope is gone. On every front our pastors and people are giving themselves with great courage and unselfish love.[70]

Scherer's theology was optimistic also in that he had great confidence in the future. In the midst of the Great Depression he could say that the outcome will be "a good that will outweigh the evil."[71] Scherer was always open to the future as holding the possibility of something better if only men would give themselves completely to God. He always saw the possibility of revival and reformation in the near future.

> One of the most hopeful signs of the time is the fact that many of our leading social workers are swinging to the position that individuals, homes, communities, nations can be rebuilded through the power of God only. In every department leaders are turning to the Church for guidance. With our preaching, our teaching, our lives centered around Christ, truly

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[68] Minutes of the Lutheran Synod of Virginia, 1932, p. 20.

[69] Minutes of the Lutheran Synod of Virginia, 1944, p. 20.

[70] Minutes of the Lutheran Synod of Virginia, 1933, p. 22.

[71] Richmond Times Dispatch, November 18, 1934, p. 1.

> Christian men and women are the Light. In my opinion the next decade will see the greatest spiritual revival since the sixteenth century and with it the greatest changes in Church technique.[72]

And one year later he said, "I am more and more persuaded that a world in darkness is beginning to see the Light; and that the Light will dispel the darkness."[73] While we may differ with him with regard to the accuracy of his prophetic insight, it must be recognized that he was hopeful as regards the future.

Scherer was also optimistic about the growth and future of the Virginia Synod.

> I believe that both spiritually and materially our Synod is making real progress. Our programs of parish education and of evangelism are quickening the spiritual life of our people.[74]

At the same time, however, he urged the pastors to keep the spiritual values utmost in their work.

> Since the merger there has been noticeable development in methods and organization. This should continue; but let us remember that the *why* of it all is to set a wrong world right and the saving of souls. Everything should be judged by its contribution to this goal. Unless our organization and machinery tend to a quickening of the spiritual life of the members of that living organism, the church, the body of Christ, we may be deceived by a seeming rather than a real progress. There has been throughout our nation a marvelous increase in material progress. We need only to review history to know the result without a corresponding spiritual progress.

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[72] *Minutes of the Lutheran Synod of Virginia, 1933*, p. 22.

[73] *Minutes of the Lutheran Synod of Virginia, 1934*, p. 12.

[74] *Minutes of the Lutheran Synod of Virginia, 1937*, p. 15.

> Let us remember that upon the Church rests the responsibility for the development of the spiritual life of our nation.[75]

For Scherer "efficiency ... /is/ measured according to spiritual strength."[76]

Scherer's optimism and confidence in the possibilities of the future was by no means a doctrine of progressivism. He did not believe in progress as a principle inherent in the universe that was gradually being realized. He did not believe that the reform of institutions would usher in the Kingdom of God. He did not believe in a Social Darwinian position that man and his institutions were gradually evolving toward an ideal society. His hope in the future was dependent upon man's realization that Jesus Christ is Lord.

> ... holding with simple unquestioning faith the Father's strong hand, with the prayer that He will lead us through the maze of ways along the Christ way, into greater adventure, larger service and constructive thinking, a light unto all real seekers along the way. Rather than bemoan, let us be up and doing in the knowledge of the presence of God and of ultimate victory through Christ our Leader. God is our Father and we are not afraid.[77]

Sometimes Dr. Scherer presented his optimistic emphasis in terms of a victory by the forces of good over the forces of evil. "Strange as it may sound, I am of the opinion that the Pagan philosophy which threatened to dominate and destroy the world is on the run before the onslaught of the cross and its Christ."[78] In fact, he considered Christian history in terms of a battle between good and evil.

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[75] Minutes of the Lutheran Synod of Virginia, 1930, p. 20.

[76] Ibid., p. 25.

[77] Ibid., p. 20.

> The same battle, world wide in its outward manifestations today, has been continuous throughout the century; in fact, since the beginning of the Christian Church. After all it is a battle between two ways of living: the Pagan, with its one objective for individual, for group, for nations - material power and wealth and ease; the Christian way, with the one objective - salvation. Salvation of the lost individual, group, nation, world. Statistically, it would seem that the battle is being won.[79]

In spite of the apparent victory, the Church must not relax because the struggle continues. "Since we last met World War II has been ended. However, World War I, beginning in the Garden of Eden continues."[80] He considered this battle as "a never-ending warfare."[81]

> Unlike the world that between wars enjoys an interval of peace, the Church never rests in its contest with the Powers of Evil nor can the Christian warrior ever lay aside his armor until he hears his Master's "well done, thou good and faithful servant." Although the world is rejoicing in the present cessation of its wars, your Board of Missions experiences no truce with the forces of darkness and is, in fact, preparing for a more intensive warfare.[82]

In this warfare each of us is called to participate.

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[78] _Minutes of the Lutheran Synod of Virginia, 1940_, p. 15.

[79] _Minutes of the Lutheran Synod of Virginia, 1941_, p. 15.

[80] _Minutes of the Lutheran Synod of Virginia, 1946_, p. 18.

[81] _Minutes of the United Lutheran Church in America, 1946_, p. 293.

[82] _Ibid._

> The Battle of Calvary is a long battle and just now seems to be a most critical period in that battle. To me the most inspiring thought of the year has been the realization that for this critical period, God didn't choose Moses or Joshua or Mark or John or Paul or Luther; He chose you and me to do what needs to be done. With so much at stake, with His expressed confidence in us, we cannot, we must not disappoint Him.[83]

Christians in the battle must endeavor to keep up with their Lord to insure the victory.

> The forces of evil the world over are not as sure of victory as they were last year. That LONELY FIGURE of the ages against whom the powers of evil have never triumphed, is ever yet lonely so far in front of His followers.[84]

Another of Pastor Scherer's major theological concerns was the concept of God which many people had. He was convinced that many people, including his parishioners, had inadequate, if not perverted, concepts of God. He believed that there was a relationship between one's concept of God and one's mental and emotional health. In an editorial in the magazine, Mental Health in Virginia, of which he was a member of the editorial board, he presented his ideas about one's concept of God and its relation to the totality of a person's life.

> How big is your God? Our concept of and relation to God have much to do with our mental (and even physical) health. If to us God is only a rather low order of police officer peeping through the key hole or window trying to get something on us for which He can send us to Hell - we either have

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[83] Minutes of the Lutheran Synod of Virginia, 1942, p. 16.

[84] Minutes of the Lutheran Synod of Virginia, 1938, p. 15.

no God or else are filled with terrible fears. Such a concept is perhaps more damaging than not to have a God at all.

In primitive times God was pictured as a mighty and vengeful tyrant. The worshippers were enslaved by the fear of His wrath. Many sacrificial acts of penance were required to appease Him when He was angry. This type of religion was, in fact, devil worship.

Unfortunately, too many people in our modern day are still worshipping the devil. Somewhere in their childhood they were taught to dread eternal punishment for their sins but taught nothing of God's love. This has led some into such confusion that they have not been able to face the reality of everyday living.

The importance of proper religious training in the life of every individual cannot be overemphasized. The responsibility for such training is shared jointly by our churches and parents, who must begin very early to instill in children the concept of father-child relationship with God.

During my long ministry I have had a great number of people sent to me, who had no organic brain illness and who, the doctors and psychiatrists thought, needed to have their thinking about God straightened out. Nearly all of them had been taught as children to "fear God." In their childish minds, they had not understood the true meaning of "fear" to be "respect and revere" God.

It has been helpful to suggest to them that they look upon God as a loving Father - to feel that they can climb up in His lap and put their head on His shoulder, receiving comfort and courage to go out and live their lives without fear and with a zest for meeting each new challenge and opportunity.

If such a concept is taught to our children when they are young, they can be raised strong and unafraid when they do meet disappointments, sorrows and temptations. Their God will be strong enough to hold them, to comfort them and to inspire them in the great adventure that is life.[85]

This idea of having a God big enough to hold one through difficult times was a basic motif of Dr. Scherer's theology. Earlier, in 1934, he had told a newspaper reporter the same thing.

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[85] J. J. Scherer, Jr., "Editorial," Mental Health in Virginia, Vol. V, No. 2 (Winter, 1955), p. 3.

> I believe that the factor that decides whether a man or woman "can take it" is the "kind of God" he or she has and that it is the job of the church to give, by preaching, teaching and living, a big enough God to save them ....
>
> I believe, and its backed up by experience, that every individual sooner or later gets his back up against the wall, when everything else disappears and if they haven't got a big enough God to hold them, they are going to crash.[86]

In the editorial he goes on to say that Jesus' life and ministry was to show this love of God and to quiet man's fears.

> This was the mission of Jesus on earth. His whole ministry was devoted to teaching the love of God and showing men how to live in love toward one another.
>
> His priceless gift to His followers He left in these words:
>
> "My peace I give unto you."
>
> That peace is the "peace which passeth all understanding" for it remains a quiet spot in the life of each individual, no matter how stormy the voyage may be. It is a powerful force which can overcome all obstacles.
>
> Your experience with God directs your concepts. Mother means so much because of our many hallowed memories of our experiences - her tucking us in bed; her kissing our tears away; her faith in us when all others had lost faith.
>
> So with God. As a child I prayed at mother's knee - God meant nothing to me. As the days and years came and went I experienced God until He became the most real person in my life. Always with me, always understanding, always loving. With this concept fear had no place in which to abide or even to enter my mind. "Perfect love casteth out fear."

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[86] Richmond Times Dispatch, November 18, 1934, p. 1.

> As light dispels the darkness in the room - so the lifting of the shades that the Son of Righteousness may shine in dispels the darkness behind many of the horrible fears gripping, unto destruction, many human beings. "Faith, hope, love, these three."
>
> Many of us pray each day - "Our Father" - let us live this concept.
>
> Many of us proclaim each Sunday - "I believe in God the Father Almighty," and then when something strikes Monday morning we act as if God had died right after the benediction Sunday. Let us live this faith.
>
> A harp with all the strings broken - save one; a sky black - no sun, no moon, no stars - yes, one; a blind-folded woman leaning over the harp - the artist called the painting "Hope." Let us live this hope.[87]

In this article Dr. Scherer shows that Jesus reveals God as a loving Father and that one's relationship to God is a father-child relationship. This concept and this relationship should be demonstrated in the life of the Christian believer. Furthermore, living this relationship removes one's fears and gives him peace. Frequently, however, in his ministry, Pastor Scherer encountered people who had a distorted concept of God, and many of them had mental or emotional disturbances. Pastor Scherer spent many hours of his ministry counselling these people, helping them to understand that their health was related to their concept of God. In these counselling situations Pastor Scherer spoke the healing Word of God to the troubled individual. For him counselling was the personal and immediate proclamation of God's Word to the individual and his unique situation, and he endeavored "to lead the patient from a wrong into a right relationship with God."[88]

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[87] Scherer, Mental Health in Virginia, Vol. V., No. 2 (Winter, 1955), p. 3.

Scherer was convinced that many of the people whom he counselled with mental or emotional problems were suffering from "fear complexes,"[89] and that "Perfect love casteth out fear."[90] That is, revealing to the disturbed person the perfect love of God removes the fear complex which debilitates them. In his paper on counselling he gives eight case studies of disturbed people whom he counselled and helped. In each of them he illustrates how "God's infinitely forgiving love heals."[91] The cure for them is "the showing of God's infinite love and mercy;"[92] "a reassurance of God's infinitely forgiving love;"[93] "the confident assurance ... of God's forgiveness;"[94] "an assurance of God's forgiveness and love."[95] One illustration from his paper shows his approach in pastoral counselling.

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[88] J. J. Scherer, Jr., "A Report of Several Cases of Fear Complex with a Statement of the Non-Scientific and Non-Orthodox Treatment Used," p. 7.

[89] _Ibid._, p. 1.

[90] _Ibid._, p. 7.

[91] _Ibid._, p. 4.

[92] _Ibid._, p. 3.

[93] _Ibid._

[94] _Ibid._, p. 6.

[95] _Ibid._, p. 7.

> A young woman and her husband appear one day with a note from their physician. They had a little child six years old. For two years the wife has had such a fear complex that she had not remained alone for even a minute during the entire period. A number of able physicians had examined her for physical ailment and had treated the complex with no result. Again arrangements were made for an hour a week with the minister, with the understanding that after the first conference she must come alone from her home to the study. Several quiet conferences, each one a probe, a probing for the bullet causing a tragedy, a tragedy which had reached the point where she was seriously afraid she would kill the child and found herself contemplating the best method. A gaining of confidence, and purely incidentally one day the bullet was located. At the age of fourteen a preacher conducting a revival in the community where she lived attempted to pet her. This caused a terrific shock. She felt too ashamed to tell her mother. A complete loss of faith in the church, in God and she thought, in humanity. Without God and without hope, of course, she was afraid. The cure: a restoration of that faith in God. Technique: the same as with a little child; temporarily instilling your faith - a second hand faith, if you will - until through His Spirit He makes that faith her own.[96]

In this same paper Dr. Scherer urged "a much closer tie-up between our profession (the ministry) and that of medicine."[97] He believed that "religious belief and experience leave an imprint not only upon the mind but also upon the body."[98] "... religious emotions affect not only the nervous system, but also the blood stream, and the little known but powerful glandular system."[99] Because of this

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[96] _Ibid._, pp. 4-5.

[97] _Ibid._, p. 1

[98] _Ibid._

[99] _Ibid._

"spiritual-psychosomatic" understanding of man he urged medical schools to have a chair of religion and theological seminaries to have courses in psychotherapy.[100] He believed that the relationship of religion and medicine was "a field which hitherto has been too frequently let to cults, fanatics, and quacks."[101]

Dr. Scherer was also very much interested in the healing of the physical sicknesses of men, and he wrote a paper on the subject entitled, "Christ, the Church and Disease."[102] In it he admits that his paper is based upon the chapter, "The Healing Wonders of Christ" in *Religion and Medicine* by Elwood Worcester, *et al*.[103] The paper is divided into four sections: Christ and Disease, The Apostles and Disease, The Church and Disease, and a Conclusion. In the first section Scherer points out that Jesus was never sick but that he did recognize the existence of sicknesses.[104] Christ regarded sin as a cause of sickness but "only in a general way, for He rejected the ancient belief that exceptional suffering was always the result of special sinfulness and Divine displeasure."[105] Most important, Christ healed sickness. "Seventy-six instances of healing are recorded in the New Testament,"[106] and "His healing ministry was not an insignificant part of His work on earth."[107] With regard to Christ's method of healing several things are pointed out. Sometimes He used "customary remedies"[108] but usually He used the power of faith. "Jesus took pains to encourage an expectant faith on the part of the sufferer."[109]

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[100] *Ibid.*, pp. 1-2.

[101] *Ibid.*, p. 1

[102] J. J. Scherer, Jr., "Christ, the Church and Disease," Richmond, Virginia, 1932, p. 1. (Typewritten.)

[103] Elwood Worcester, Samuel McComb, and Isador H. Coriat, *Religion and Medicine: The Moral Control of Nervous Disorders* (New York: Moffat, Yard & Company, 1908).

[104] Scherer, "Christ, the Church and Disease," p. 1.

> He sought also to secure a sympathetic and helpful atmosphere about the patient. He put out the wailers and weepers; He encouraged the members of the family to have faith.
>
> Perhaps most of all, He added to the faith of the person and to the faith of his friends the weight of a pure, wise, unselfish and loving personality. ... the personality of the Great Physician was a mighty force in the healing wonders which He performed.[110]

In the second section on "The Apostles and Disease," Scherer points out that "this healing ministry was carried on after the death, resurrection and ascention of our Lord."[111]

In the section on "The Church and Disease," Pastor Scherer shows that the Church continued to use the gift of healing in the second and third centuries.

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[105] *Ibid.*

[106] *Ibid.*

[107] *Ibid.*

[108] *Ibid.*, p. 2.

[109] *Ibid.*

[110] *Ibid.*, pp. 32-3.

[111] *Ibid.*, p. 3.

> This evidence we get from such authorities as Tertullian, Justin Martyr and Irenaeus. The later writes: "Those who are the true disciples of Jesus exercise in His name a healing Ministry according to the gift which each has received from Him."[112]

In his "Conclusion" Scherer states the crux of his paper.

> 1. That use be made of all the means for healing disease that are in the possession of man. There are those who believe that the use of means dishonors God, but since God has provided the means and since there are diseases that readily yield to these means, it would dishonor God not to use them. Jesus Himself has led the way by using the means as were known in His day.
> 2. That these means will include psychotherapy. Christ undoubtedly had the power to heal organic diseases and did heal them, but perhaps the majority of the cures which He wrought were of a nervous or mental character. And He employed what is known as psychotherapy today. It is here that the Church has had most success. Certain cults, while denying many things that are precious to the Church, have yet met with a degree of success in this kind of healing. Should the Church leave the field to them?
> 3. That the prayer of faith should have its proper place in all healing. It must be remembered how Christ exalted faith in the cures that He wrought and how He could do no mighty works in Nazareth because of a lack of faith. Through prayer we express our faith and it is the greatest power which God has given to man. The use of means and the exercise of prayer must go hand in hand.
> 4. That there are cases of disease that it is not the will of our Father to heal either by the use of means or by prayer. In such cases it is ours

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[112] Ibid., p. 4. Scherer does not cite the reference for this quote from Irenaeus but Worcester, et al. does (Irenaeus, Adversus Haereses, Book II, xxxii, 4, cited by Worcester, McComb, and Coriat, Religion and Medicine, p. 298).

to submit ourselves to His will.[113]

In his pastoral ministry, next to the problem of sickness, Scherer concerned himself extensively with the health and development of the family. He believed that the family was the basic unit of society. At the Second Assembly of the World Council of Churches in 1954, when the basic unit of the social order was being discussed some delegates held it to be the individual, but Scherer declared, "In my book it is still the family."[114] He even believed that "the Church cannot survive if the home fails."[115] This conviction moved him in 1923 to abolish the Wednesday evening worship service so that families would have more time together.

> The time has come for the return of home life of the people. Too many are in a mad rush, always going somewhere. Some social amusement or some meeting is in the way to prevent the mothers and fathers from staying at home at night and looking after the home ties. So I decided to give up the Wednesday service to enable them to stay at home and cultivate home life.[116]

He was convinced that"children need the security, love and discipline which family life pre-eminently insures to grow into responsible citizens."[117]

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[113] Ibid., p. 6.

[114] Richmond Times Dispatch, September 2, 1954, p. 3.

[115] Richmond Times Dispatch, December 9, 1923, part 7, p. 2.

[116] Ibid.

[117] Richmond Times Dispatch, September 2, 1954, p. 3.

As the substitute judge of the Richmond Juvenile and Domestic Relations Court he saw many families that were in a state of deterioration. Frequently he suggested to these people that their family lives needed a religious dimension to make them secure. Once he received the following note from a couple he had in court:

> Dr. Scherer, one of your church's cottage prayer meetings has been set at our house, and we could think of no one we would rather have to lead it than you. We want you to know that we have instituted regular family prayers as you suggested that day when we stood before you in court.[118]

Not only did Scherer suggest regular family prayers, but sometimes he prayed with them in court.

> The young couple stood unawed before the bench of the law, unabashed before the face of the judge. The young woman glared at the young man.
>
> And he glared back at her, the fire in her eyes reminding him vividly of the oil lamp she had hurled at him the night before, the flames that had licked away their home.
>
> "Counsel will please withdraw," the judge ordered, and the two lawyers retired from the sides of their clients.
>
> In the emptied courtroom the couple stared, startled, at the pair of carnations the judge was handing them. Their mouths gaped as he said:
>
> "Now let us pray."[119]

Pastor Scherer was convinced that the law could not save broken families, but that only God could do that.

> To save a home is not a question of invoking the law. You can patch it up that way. But to save it,

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[118] "Good Shepherd of Troubled Hearts," The Virginia Methodist Advocate, Vol. XV, No. 9 (February 26, 1953), p. 7.

[119] Ibid.

> God has got to come into that home.[120]

At the same time he was practical in trying to save broken homes for he suggested that "if you can save everyone's face you can rescue the situation."[121]

Dr. Scherer frequently gave pre-marital counselling in order to secure the marriages that he performed. One piece of advice he gave to all young couples about to be married.

1. Live by yourselves, if only in one room.
2. Go to the same church.
3. For the first three years live within your income (a sly one, this - he reasons that in three years it will become a habit).
4. Don't drink.[122]

He placed heavy emphasis on this last point for "back of most of the problems that come to me, either directly or indirectly, is alcohol."[123] He claimed that he was "not a fanatic on the subject of alcohol but it is breaking the lives of more children than any other thing in America."[124]

Pastor Scherer was greatly involved in numerous social welfare programs and projects in Richmond and the state of Virginia. He had a profound social consciousness and awareness, and he devoted much of his time to changing what he called "the distorted relationships among men."[125] While he was deeply involved in these issues he never wrote about his understanding of the Christian's or the Church's role in effecting social change. His ideas on this subject must be deduced from bits and pieces of information which have been collected. The only social subject on which he wrote anything was that of labor-management relations.[126]

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[120] *Ibid.*

[121] *Ibid.*

[122] *Ibid.*

[123] *Ibid.*

[124] *Richmond Times Dispatch*, July 26, 1950, p. 7.

With regard to social change Pastor Scherer placed his emphasis upon changing individuals rather than changing institutions. "The only social gospel is the individual 'living, I live Christ.'"[127] He never presented any programs for radically changing the existing institutions; he never participated in a large-scale attack upon the abuses of existing structures. He did, however, realize that institutions could be destructive, that the social order itself could be delinquent. In a speech to the Richmond Rotary Club he referred to "delinquent educational and religious systems and a delinquent social order,"[128] and he believed that the social order could and should be changed. Maximum good in the social order would be achieved by changing individuals and society.

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[125] Richmond Times Dispatch, November 18, 1934, p. 1.

[126] J. J. Scherer, Jr., "The Church and Labor," Richmond, Virginia, n. d., p. 1. (Typewritten.)

[127] Minutes of the Lutheran Synod of Virginia, 1945, p. 17.

[128] Richmond Times Dispatch, July 26, 1950, p. 7.

"... it is necessary to change men's hearts as well as their economic situations if they are really to be benefitted."[129] He never suggested any means of changing that social order, and his emphasis and work was always on the individual level. He believed that changed individuals would result in changed situations. "... redeemed individuals will redeem a lost world. All other efforts will fail."[130] He never spoke of redeeming society; individuals are to be redeemed.

Scherer believed that the basic problem in human affairs was that relationships among men were broken and distorted by man's sin. These relationships could be reconciled by involving Christ in these relationships. The husband and wife on the verge of divorce need the Christian dimension of marriage to make their union last. Labor and management need to treat each other on the basis of the Christian anthropology - all men have dignity and worth.[131] The alcoholic must hear the very personal word that he can expect God to help him with his problem. It was on this interpersonal level that Scherer worked to effect social change. As he stated, "Christianity has the only answer to all the problems of human relationships, whether dealing with individuals or groups, and it is this belief that I have carried over into all of my work."[132] Dr. Scherer must have been effective in this work for one of his contemporaries, Dr. Solon Cousins, called him "a specialist in human relations."[133]

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[129] Minutes of the Lutheran Synod of Virginia, 1944, p. 20.

[130] Ibid.

[131] Scherer, "The Church and Labor," p. 1.

Scherer defined social service and welfare work as "an expression of faith in God,"[134] and he believed that he was putting "into social work a spiritual motivation and a spiritual objective."[135] "In the purely scientific approach to social work we are not getting very far for we are leaving out the one essential and that is spiritual values."[136] In his address to the 1954 graduates of William and Mary College he named these spiritual values and convictions, and he claimed that they would result in a "social passion."[137]

> Everything depends on your concept of God, the other fellow and yourself. They are the only three people in the world, and these three make life what it is.[138]

Each graduate must have "a firm belief that God is your God and your Father; that each person is made in the image of God and has a mission; and that the other fellow is your brother."[139] These spiritual convictions will drive one to have a social passion, that is, a willingness to "bleed" so that the world will be "blest."[140] For "no man - from the time of Jesus of Nazareth to the present moment in history - has ever blessed his generation without bleeding for it as well."[141]

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[132] Richmond News Leader, December 7, 1946, p. 13.

[133] Interview with Dr. Solon B. Cousins, Richmond, Virginia, July 24, 1968.

[134] Richmond Times Dispatch, November 18, 1934, p. 1.

[135] Ibid.

[136] Ibid.

[137] The Virginia Gazette, June 11, 1954, sec. 2, p. 9.

[138] Ibid.

In his social work and thought Pastor Scherer placed his emphasis on relief rather than prevention. He seldom advocated programs to eliminate social ills but he worked with people who were already in some kind of trouble. He never proposed or supported legislation to changed a social malady but rather he concentrated on helping the individual who was in immediate need. His work was directed toward the reform of a person and not the renewal of institutions. In this respect he took seriously the fall of man and the world, and he held no Utopian dreams about society.

In his paper on "The Church and Labor," Pastor Scherer gives some "Basic Principles" for labor-management relations, states the "Duties and Rights" of labor, and suggests "what the Church must do to insure the performance of these duties and rights in human society."[142] Under

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[139] Unpublished news release, Williamsburg, Virginia, 1954, p. 1. (Typewritten.)

[140] The Virginia Gazette, June 11, 1954, sec. 2, p. 9.

[141] Ibid.

[142] Scherer, "The Church and Labor," p. 1.

"Basic Principles" he states in summary form "the ultimate solution of all human conflict:"

> The ultimate solution of all human conflict is not in the realm of law but in the spiritual sphere of love. There is no law perfect enough, nor human judgment wise enough in itself to solve the conflicts which arise in the selfish struggle for possessions. Not legalism but the grace of God, not contracts ultimately, but Christ's spirit of brotherhood and service in the hearts of men are the true source of blessed relationships in all human affairs.[143]

To effect this "ultimate solution" the Church has certain responsibilities. It must:

1. Proclaim God as the owner, man as the steward of the earth's resources, which are not to be exploited for selfish ends.
2. Champion the just cause of every man, regardless of his social status.
3. Uphold the dignity of labor, whether of head or hand.
4. Advocate that service to society be regarded as the standard of social worth.
5. Proclaim always that the only cure for human selfishness and greed, which are the common source of industrial controversy, is the Christian spirit of sacrifice for the greater good, growing out of love for God who desires men to live in a spirit of unselfish brotherhood.
6. Insist that democracy in industry is the only foundation for economic well-being.
7. Set a good example in its own affairs, such as investments, use of labor, and remuneration for services, lest it prove subversive of the principles it proclaims.
8. Seek to develop in the Church and community mutual understanding and good will between various groups.
9. Protest the use of force, violence and sabotage by either labor or management in industrial disputes.
10. Be ready and willing to arrange for conferences

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[143] _Ibid._

of management, labor and the public to consider principles of right conduct in human relations, should the occasion arise.

11. Encourage the promotion of community clinics, such other co-operative enterprises as are conducive to human betterment, and economic surveys.
12. Encourage the strong to share the burdens of the weak.
13. Talk more about Duties and less about Rights. One of the spiritual weaknesses of our time, from which many of our social problems progressively multiply, comes from the debilitating notion in the minds of people, which has gained almost sanctity, that they can rest back upon things called "Rights." If men understand and do their Duty, Rights will follow, and problems will be solved.
14. Confront all men with the message of Jesus Christ, which alone satisfies the deeper human needs.[144]

In the above paragraphs Dr. Scherer's thought and theology have been discussed as he presented them in his own few writings. This is his theology and thought as he articulated it. This is his personal presentation of his understanding of the Christian revelation and its relationship to man. This articulation of his theology was done within the context of an orthodox Lutheran theological position. He accepted and affirmed the historic doctrines of the universal Church and the Confessions of the Lutheran Church. He believed that the Nicene and Apostles' Creeds were true expositions of the biblical faith, and he was never influenced by liberalism. He accepted the Unaltered Augsburg Confession and the other confessional statements[145] of the *Book of Concord* as faithful presentations of the Christian faith. As a minister of the United Lutheran Church in America he subscribed to Article Two of its Constitution:

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[144] Ibid., pp. 2-3.

> Section 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.
>
> Section 2. The United Lutheran Church in America accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.
>
> Section 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.
>
> Section 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.[146]

As chairman of the Examining Committee of the Lutheran Synod of Virginia, 1948-1956, it was his job to make sure that the candidates for ordination also subscribed to these confessional documents of the Lutheran Church.

Scherer was convinced that the Lutheran Church with its confessional position, as stated succinctly in the Augsburg Confession, was a Christocentric Church. "We enter 1947 with simple faith, high hope, and if possible, a more sure conviction than ever that only a Christo-Centric Church, such as ours, can lead the world out of its chaos and darkness."[147] Along with this Christocentric thrust of the Augsburg Confession Scherer accepted the Lutheran understanding of justification by grace through faith[148] and the doctrine of the real presence of Jesus Christ in the Holy Communion.[149] His writings, however, fail to reflect very much concerning the two Lutheran motifs of justification and law and gospel. But his devotion to Lutheran doctrines cannot be questioned.

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[145] The Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord.

[146] *Constitution of the United Lutheran Church in America*, art. II.

> Our Church has a real contribution to make to the world. For her doctrines, principles and usages our fathers gave their lives. Are we as earnest, as heroic, as sacrificing as they? With our confessions as the ground on which true believers must rally, let us stand Luther-like. In the defense and promulgation of these principles lies the hope of the human race.[150]

Because of the Lutheran Church's theological position it could lead the churches against "secularism."

> Our Church, the world over, is in the forefront of the battle against a most dangerous enemy which may be termed "secularism." More and more our beloved Church everywhere is becoming the rallying ground for confessional Christians and is spearheading the attack

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[147] Minutes of the Lutheran Synod of Virginia, 1947, p. 20.

[148] Augsburg Confession, Art. IV.

[149] Ibid., Art. X.

[150] Minutes of the Lutheran Synod of Virginia, 1929, p. 19.

> against the foe.[151]

The Lutheran Church is being asked for leadership, and it can contribute to the world's salvation.

> As never before our Church is in a position to make the greatest contribution to the world's salvation. As never before in our history in state, nation and world the Lutheran Church is being asked for leadership.[152]

Dr. Scherer believed that the Lutheran Church was a conservative body, and that the Bible and the Augsburg Confession should be interpreted in a conservative manner. "... we have found that many worthwhile changes can be made without changing either the Bible or the Augsburg Confession."[153] As he told the 1930 convention of the United Lutheran Church in America, the Lutheran Church

> is fixed in the faith so that it cannot be shaken and has inherited from the past a sound conservatism which is a bulwark against modern extremes. The sum total of all that has gone before is a firm foundation in doctrinal fundamentals and a conservatism in interpretation and presentation.[154]

The Lutheran Church without being fundamentalistic ever holds "steadfastly to the position of conservator of fundamentals."[155]

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[151] Minutes of the Lutheran Synod of Virginia, 1948, p. 22.

[152] Minutes of the Lutheran Synod of Virginia, 1938, p. 15.

[153] Minutes of the Lutheran Synod of Virginia, 1937, p. 15.

[154] J. J. Scherer, Jr., "The Virginia Synod's Centennial," Richmond, Virginia, 1930, p. 5. (Typewritten.)

[155] Ibid., p. 6.

With regard to Scherer's Lutheranism, he was solidly orthodox stressing the distinctive characteristics of Lutheranism, but he never made faith solely intellectual or a matter of pure doctrine. For him the doctrines of the Church were not intellectual formulas to be assented to, but they were statements of the Church's experiences of the Risen Lord. His position was one of Lutheran orthodoxy without dogmatism.

As has been illustrated, J. J. Scherer, Jr.'s theology was a practical theology, a theology that was directly related to the life of the people he served. It was a theology which he carried with him from the capitol to the dirty flat, from the parsonage living room to the World Council of Churches' Assembly. In his sermon on January 15, 1956, the day after Dr. Scherer died, the assistant pastor, the Rev. Billy Rutrough, named three of the things Scherer used to say in his life and ministry.[156] Dr. Scherer used to ask people he would meet on the streets, "How's your conscience?"[157] He asked this because he wanted people to know that their consciences could be at ease because of God's forgiveness.

> "How's your conscience?" Always, as Dr. Scherer said it, there was a light in his eyes and a smile on his lips. His eyes searched us, but his smile warmed us, and both, with his question, fairly shouted the faith that if we repent and believe, Christ without question forgives - we can get up

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[156] Billy Rutrough, "Adventure into Faith," Richmond, Virginia, January 15, 1956, p. 1. (Typewritten.)

[157] *Ibid.*

> again, take the adventure anew, trying to live the way He wants us to.[158]

A second saying of Dr. Scherer which shows his belief in God's care for His people was "You can't hurt a Christian, he might be dented pretty bad, but ya still can't finally hurt him."[159] These words express Dr. Scherer's faith in the promises of Jesus to carry the Christian through troubled times.

Dr. Scherer's last saying which Pastor Rutrough named reveals Scherer's basic theological conviction.

> This one, you would seldom hear from him unless you happened to walk in on him, alone in the office, or otherwise catch him unaware of your presence. When Dr. Scherer was very tired, disappointed, dented (to use his word) or carrying burdens that were pressing down upon him, he would lean back in a chair, shut his eyes (he wasn't asleep) and say, mostly to himself, "Jesus loves me."[160]

J. J. Scherer, Jr., never intended to be a polished theologian or theological writer. Consequently he left very few written remains, even very few sermons. It is true to the nature of his life and ministry that his legacy is in terms of practical theology - organizations formed, institutions guided and directed, and people assured of God's love.

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[158] Ibid.

[159] Ibid.

[160] Ibid., p. 3.

VIII. SCHERER AS A TYPE OF SOUTHERN LUTHERAN

Ralph Waldo Emerson once said, "There is properly no history, only biography."[1] This is an over-statement of the thesis and intent of this study, but Emerson's quotation partially conveys what the study is about. Biography is one approach to history and especially to church history, in that biography is concerned with people, the principal subjects of history. Since people's biographies penetrate institutions, biographical studies frequently deal with the histories of institutions and organizations. A sizable part of Dr. Scherer's biography is the history of the Lutheran Synod of Virginia, since he was president of this Synod for twenty-two years, 1926-1948.[2] The history of the Interdenominational Religious Work Foundation includes a part of Scherer's biography since he helped to establish it and served in it until his death.[3] Reconstructing his life means reconstructing also the institutions in which he was involved.

John Jacob Scherer, Jr., grew up in the South and lived in the South until he was twenty years old. From 1901 until 1906 he was a student at the Lutheran Theological Seminary at Gettysburg, Pennsylvania,[4] and pastor of Grace Lutheran Church at Fairmont, West Virginia.[5] In December, 1906, he returned to the South, Richmond, Virginia, and lived there until his death on January 14, 1956.[6] Seventy of his seventy-five years were spent in "the Southern portion of our Church."[7] Because of the longevity of his Southern ministry and his extensive involvement in the Lutheran Church in the South he may be considered as a type of Southern Lutheran churchman.

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[1] Ralph Emerson Browns, ed., The New Dictionary of Thoughts (n. p.: Standard Book Company, 1961), p. 60.

[2] "Dr. J. J. Scherer, Jr.," The Virginia Lutheran, Vol. XXXIII, No. 2 (February, 1956), p. 1.

[3] "Rev. J. J. Scherer, Jr., In Memoriam," Sowing-Sharing, Vol. I, No. 2 (Winter, 1956), p. 2.

By type is not meant typical in the sense of being the average representative of the group; Scherer is not a typical Southern Lutheran churchman. But by type is meant "an object representative of, or embodying the characteristics of, a class or group;"[8] Scherer represents and embodies several characteristic qualities of the Southern Lutheran Church. He was a type of Southern Lutheran churchman in that he embodied and exemplified the essential characteristics of the Lutheran Church in the South. While he was a type of Southern Lutheran churchman, Scherer also transcended the type, that is, he rose "above (it) in excellence or degree."[9] At times he transcended the characteristics of Southern Lutheranism. One example of this was his involvement in ecumenical activities where he was ahead of his time and ahead of the Southern Lutheran Church. In this respect he was a prophetic figure, that is, he was saying and doing things in advance of the Lutheran Church in the South.

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[4] Abdel Ross Wentz, Gettysburg Lutheran Theological Seminary, Vol. II: Alumni Record (Harrisburg, Pennsylvania: Evangelical Press, 1964), p. 162.

[5] Ibid.

[6] Richmond Times Dispatch, January 15, 1956, p. 1.

[7] Richard C. Wolf, Documents of Lutheran Unity in America (Philadelphia: Fortress Press, 1966), p. 118.

[8] "Type," Funk and Wagnall's New Practical Standard Dictionary, 1949, II, 1411.

J. J. Scherer, Jr., was a type of Southern Lutheran clergyman in that he embraced in his person such characteristics as an involvement in Inner Mission work, a drive for Lutheran unity and cooperation, a devotion to the United Lutheran Church in America, and a conservative Lutheran confessionalism. Furthermore, in other dimensions of his ministry he exceeded the type of the Southern Lutheran pastor by his prophetic qualities, by his work with social problems, and by the degree and intensity of his involvement and leadership ability. As a representative type Scherer is atypical of Southern Lutheran pastors. Obviously not all Southern Lutheran pastors were exemplary of the many elements of Southern Lutheranism; that is what makes Scherer unique.

To say that Scherer is a type of Southern Lutheran clergyman necessitates some understanding and definition of

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[9] Ibid., p. 1384.

Southern Lutheranism. It must be understood that the term "Southern Lutheranism" is not to suggest a sectionalism but rather a valid regionalism. The Lutheran Church in America has been spared a sectionalism such as has divided other denominations. The division within Lutheranism which came with the Civil War was not the result of sectionalism but was rather the consequence of the political division.[10] The Lutheran Church was the last of the major American denominations to split into northern and southern bodies,[11] and this split was not over slavery prior to the War, but came after the War began and was the practical result of political division. "Ecclesiastical unity had been sacrificed on the altar of political disunity."[12] Sectionalism did not figure in the division between northern and southern Lutherans, and as late as May, 1861, the editor of The Lutheran Observer could claim that "in all our ecclesiastical affairs we have known no antagonisms between north or south, east or west. There has been no conflict between our northern and southern Synods or churches...."[13]

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[10] Abdel Ross Wentz, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955), p. 148.

[11] Ibid., p. 147.

[12] Gordon W. Ward, Jr., "The Formation of the Lutheran General Synod, South, During the Civil War," The Lutheran Quarterly, Vol. XIII, No. 2 (May, 1961), p. 148.

[13] "Will Our Church Be Divided?" The Lutheran Observer (May 17, 1861), no pagination, cited by Ward, p. 135.

There was "complete ecclesiastical harmony between the various sections of the church."[14]

The best way to define Southern Lutheranism is to call it "the Southern portion of our Church."[15] The title of the most important general body of Lutherans in the South best expresses this idea, the "United Synod of the Evangelical Lutheran Church in the South."[16] Frequently this organization is called the United Synod of the South.[17] This incorrect title is not only a grammatical mistake; it is a theological, ecclesiological and regional misnomer. The correct title indicates that the United Synod is the Evangelical Lutheran Church _in_ the South, not the Lutheran Church _of_ the South. There is no such thing as the Lutheran Church _of_ the South or _of_ the North.

In 1820 "the oldest branch of Lutheranism in the western world, that branch which dates from the earliest colonial days and which is sometimes called the Lutheranism of the Muhlenberg development"[18] formed The Evangelical Lutheran General Synod in the United States of North America.[19] This General Synod was the only general body of Lutherans in the Muhlenberg strand[20] until the turbulent 1860's. In 1861, the Lutheran synods in the South began to withdraw from the General Synod, and five of them formed The General Synod of the Evangelical Lutheran Church in the Confederate States of America[21] at Concord, North Carolina, in 1863. In 1866, the Ministerium of Pennsylvania withdrew from the General Synod and took the lead in establishing the General Council of the Evangelical Lutheran Church in America,[22] which held its first convention in Fort Wayne, Indiana, November 20-26, 1867. In 1876 its title was changed to the General Council of the Evangelical Lutheran Church in North America.[23] The merger of these three bodies, the General Synod, the General Council and the United Synod in the South, in 1918, resulted in the United Lutheran Church in America and the reunification of the "Lutheranism of the Muhlenberg development."

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[14] Ward, _The Lutheran Quarterly_, Vol. XIII, No. 2, p. 136.

[15] Wolf, p. 118.

[16] _Minutes of the Last Convention of the Evangelical Lutheran General Synod South, of the Second Convention of the Evangelical Lutheran Diet, and of the First Convention of the United Synod of the Evangelical Lutheran Church in the South, 1886_, p. 52.

[17] Wentz, _A Basic History of Lutheranism in America_, pp. 148, 192, 206; Wolf, p. 125, n. 3.

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[18] Abdel Ross Wentz, "The United Lutheran Church in America as an Intra-denominational Movement in Church Union," *Christian Union Quarterly* (July, 1929), p. 50.

[19] *Constitution of the Evangelical Lutheran General Synod in the United States of North America; Together with the Proceedings of the Convention in which it was formed, Translated from the German* (Lancaster, Pennsylvania, n. d.), cited by Wolf, p. 67.

[20] By the Muhlenberg strand of Lutheranism is meant those Lutheran churches which Henry Melchior Muhlenberg (1711-1787) organized into the larger Church. The Muhlenberg strand can be traced from the organization of the Pennsylvania synod in 1748 to the organization of the General Synod in 1820, through the split of the General Synod South and the General Council in the 1860's, to the United Lutheran Church in America in 1918. Since 1962 the Muhlenberg strand has been a part of the Lutheran Church in America.

[21] *Minutes of the First Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America ... Concord, North Carolina, ... 1863* (Columbia, South Carolina, 1864), p. 31, cited by Wolf, p. 123.

[22] *General Council of the Evangelical Lutheran Church in America First Convention, Fort Wayne, Indiana, ... 1867* (Pittsburgh, Pennsylvania, 1867), p. 20, cited by Wolf, p. 149.

A brief description of the formation of the southern body and its reorganization in 1886 is necessary for an understanding of Southern Lutheranism. At the beginning of 1861 when the Southern states followed South Carolina in seceding from the Union, five of the Southern Synods, Virginia, Southwestern Virginia, North Carolina, South Carolina and Georgia, belonged to the General Synod.[24] After the War began these Synods began to question the practicality of attending the convention of the General Synod scheduled to meet at Lancaster, Pennsylvania, in May, 1861. Due to the unsettled state of the country this convention of the General Synod was indefinitely postponed,[25] but the North Carolina Synod, meeting in May, 1861, took the following action:

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[23] S. E. Ochsenford, Documentary History of the General Council of the Evangelical Lutheran Church in North America (Philadelphia, 1912), p. 178, cited by Wolf, p. 149.

[24] Wolf, p. 118, n. 2.

[25] Ward, The Lutheran Quarterly, Vol. XIII, No. 2, p. 141.

> Whereas, In the distracted condition of our once happy country we deem it impracticable to send our delegates to the next meeting of the General Synod about to convene at Lancaster, Pennsylvania; and feeling that other Synods south are in a similar situation with this body, therefore:
>
> Resolved, That we recommend a convention of all Southern delegates to the General Synod to meet at Salisbury, North Carolina, on Thursday preceding the third Sabbath in May 1862, for the purpose of endorsing the proceedings of the next meeting of the General Synod if practicable; otherwise to take such steps as may best promote the future harmony and propriety of that portion of the Church represented by the absent delegates.[26]

In reality this was not a call to form a new general body, but it was a call for a convention of Southern members of the General Synod to ratify, "if practicable," the proceedings of the regular convention of the General Synod. Only secondarily was it suggested to form a Southern body. But political events moved so swiftly that a ratification convention was "impracticable."

In September, 1861, the Synod of Western Virginia met and heard the report of President Elijah Hawkins, who favored the North Carolina proposal.

> Our own beloved Lutheran Church, which has stood so long united, amidst the agitations of purely political questions, and the jars of sectional strife, is threatened with disruption. She has thus far set the example, as the mother of the reformation, that the church must not meddle with the political contests nor engage in sectional strife.... Intercourse between her ecclesiastical bodies is interrupted by warlike hostilities between her localities....

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[26] Minutes of the Lutheran Synod of North Carolina, 1861, p. 12, cited by Ward, The Lutheran Quarterly, Vol. XIII, No. 2, p. 136.

> A separate organization of our Church in the Southern States seems to me to be inevitable. A union of all the Southern Synods in one General Synod is imperatively demanded to give strength and efficiency to all our ecclesiastical operations.[27]

After President Hawkins' report the Western Virginia Synod passed resolutions severing its connection with the General Synod and advocating a southern organization.[28]

When the Virginia Synod met in October, 1861, twelve Southern States had seceded and a General Synod South seemed mandatory. The Virginia Synod passed resolutions withdrawing "our connection from the General Synod of the United States,"[29] and suggesting "that we appoint delegates to attend the proposed Convention in Salisbury, North Carolina, on the Thursday preceding the third Sabbath in May next, for the purpose of organizing a Southern United, or General Synod."[30]

In January, 1862, the South Carolina Synod followed the actions of Virginia and Western Virginia. The president, E. B. Hart, claimed that the separation was a practical necessity because of the political situation: "The war which has prevented your appointed delegates from attending the General Synod, has so effectually separated us from a large number of those who composed it, that it renders another organization necessary for the benefit of our Southern churches."[31] Eventually the North Carolina and Georgia Synods followed South Carolina, Virginia and Western Virginia in separating from the General Synod.

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[27] Minutes of the Western Virginia Synod, 1861, p. 2.

[28] Ibid., p. 8.

[29] Minutes of the Evangelical Lutheran Synod of Virginia, 1861, p. 5.

[30] Ibid.

When May 15, 1862, the date set for the meeting at Salisbury, came, only representatives from the Synods of Tennessee, North Carolina and South Carolina attended.[32] Virginia, Western Virginia and Georgia were not represented, and the convention adjourned without the formation of a southern body. The only thing accomplished was the willingness of the Tennessee Synod to take part, a Synod which never joined the General Synod. Several other times and locations were named for the organizational meeting but postponement due to the war seemed inevitable.[33]

Meanwhile the General Synod met on May 1, 1862, at Lancaster, Pennsylvania.[34] This convention took a strong stand against the Confederacy and the Southern Synods, and introduced the slavery issue officially for the first time. Prior to this convention the General Synod had not taken any action with regard to the slavery question, and "no breach occurred in the General Synod over the issue of slavery as such."[35] The breach which occurred between North and South was not over the sectional question of slavery, but came as a consequence and recognition of political division. It was only in May, 1862, that the General Synod officially introduced the slavery issue, and by then the split was a reality.

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[31] Minutes of the Lutheran Synod and Ministerium of South Carolina and Adjacent States, 1862, p. 6, cited by Ward, The Lutheran Quarterly, Vol. XIII, No. 2, p. 143.

[32] William E. Eisenberg, The Lutheran Church in Virginia, 1717-1962 (Roanoke, Virginia: Published by the Trustees of the Virginia Synod, Lutheran Church in America, 1967), p. 215.

[33] Ibid.

[34] Ward, The Lutheran Quarterly, Vol. XIII, No. 2, p. 146.

The Lancaster Convention of the General Synod passed the following resolutions which condemned the Southern Synods and the "spread of domestic slavery in our land:"

> Resolved, That it is deliberate judgment of this synod, that the rebellion against the constitutional Government of this land is most wicked in its inception, unjustifiable in its cause, unnatural in its character, inhuman in its prosecution, oppressive in its aim, and destructive in its results to the highest interests of morality and religion.
>
> ....
>
> Resolved, That while we recognize this unhappy war as a righteous judgment of God, visited upon us because of individual and national sins ... we nevertheless regard this rebellion as more immediately the natural result of the continuance and spread of domestic slavery in our land, and therefore hail ... the proposition of our Chief Magistrate, which has received the sanction of Congress, to extend aid ... to any State in which slavery exists which shall deem fit to initiate a system of constitutional emancipation.
>
> ....
>
> Resolved, That this Synod cannot but express its most decided disapprobation of the course of those Synods and ministers, heretofore connected with this body, in the open sympathy and active cooperation, which they have

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[35] Wolf, p. 118.

given to the cause of treason and rebellion.[36]

"Here, for the first time, the General Synod took a definite stand on the subject of slavery,"[37] but "... the expression of this anti-slavery sentiment was, to be sure, more moderate than that of some other Protestant church bodies."[38]

It was not until 1863 that several of the Southern Synods were able to form their southern organization. The organizational convention met at Concord, North Carolina, May 20 - 26, 1863, and established the General Synod of the Evangelical Lutheran Church in the Confederate States of America.[39] The five synods, Virginia, Western Virginia, Georgia, North Carolina, and South Carolina, which withdrew from the General Synod formed the new body. The Tennessee, Holston, and Mississippi Synods did not participate. It should be noted that from the beginning of their own organizations the Lutherans in the South used the preposition "in" and not "of" in the titles of their general bodies.

After the War was over these Southern Synods had to decide whether to rejoin the General Synod or to continue their separate existence. There was a minority in the Holston and North Carolina Synods which favored reunion with the General Synod,[40] but the memories of the General Synod's 1862 resolutions were too bitter to make this possible. At the 1866 convention of the General Synod, C.S.A., it was decided to maintain their separate existence, and to change their name to conform with political realities. The name selected was The Evangelical Lutheran General Synod in North America.[41] At this convention the Southern Synods in a Pastoral Letter stated their reasons for perpetuating their separate organization without sectional animosity:

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[36] Proceedings of the Twentieth Convention of the General Synod of the Evangelical Lutheran Church in the United States ... Lancaster, Pennsylvania ... 1862 (Gettysburg, Pennsylvania, 1862), pp. 29-32, cited by Wolf, pp. 119-120.

[37] Ward, The Lutheran Quarterly, Vol. XIII, No. 2, p. 148.

[38] Ibid.

[39] Minutes of the First Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America ... Concord, North Carolina, ... 1863 (Columbia, South Carolina, 1864), p. 4, cited by Wolf, p. 123.

> 1st. We do not seek to perpetuate our organization from any desire to forment or keep up sectional animosity either in Church or State.
>
> ....
>
> 2nd Our reason for the continuance of this body is the firm persuasion that the glory of God and the prosperity of our beloved Zion in the South can best be served in this way.
>
> ....
>
> We believe, further, that the little progress which the Lutheran Church has made in this country, North and South, is to be accounted for, in a great measure, by the extreme latitudinarianism which she has taught and practiced. It has been too much the practice of her ministers to seek to make the impression ... that,

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[40] Eisenberg, p. 218.

[41] Minutes of the Third Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America ... Mount Pleasant, N. C., ... 1866 (Savannah, Georgia, 1866), pp. 32-36, cited by Wolf, p. 126.

> in no important particular do we differ from other denominations. .... As Lutherans we have an historical prestige and a Confession of Faith. ...
>
> ....
>
> We would seek to perpetuate our organization further, because of the distractions and contentions in the General Synod of the United States. From its rise to the present time it has been convulsed and torn by internal dissensions.... If, then, we desire peace, if we would keep clear from the arena of ecclesiastical strife, we should maintain our present position.[42]

The Evangelical Lutheran General Synod in North America (1866) included only the five Southern Synods which had formed the General Synod of the Evangelical Lutheran Church in the Confederate States of America (1863). The Mississippi, Holston and Tennessee Synods still did not participate in the southern organization. In 1868, however, the Holston Synod joined The Evangelical Lutheran General Synod of North America and remained a member until 1872 when it withdrew.[43] It disappears from the roster in 1873.[44] In 1874 the Holston Synod, which was in a section of East Tennessee where substantial Union sentiment prevailed through the War, formed an alliance outside of the South by joining the General Council.[45] The Holston Synod did not participate with the Southern Synods again until the Salisbury Diet of 1884.

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[42] *Ibid.*, cited by Wolf, pp. 126-127.

[43] Eisenberg, p. 221.

[44] Wolf, p. 118, n. 2.

[45] Eisenberg, p. 221.

The greatest blow to The Evangelical Lutheran General Synod of North America was the withdrawal of the North Carolina Synod in 1871.[46] It remained out of the General Synod of North America until 1881.[47] In 1871, when North Carolina withdrew, the Mississippi Synod joined the southern body.[48] The Tennessee Synod did not participate in the southern organizations until the Salisbury Diet of 1884.

The years between 1866 and 1884 were hard years for "the Southern portion of our Church." In 1884, at the suggestion of the Tennessee Synod, a "diet" was held at Salisbury, North Carolina, November 12-13,[49] "to discuss means of forming a more satisfactory general Lutheran body for the southern portion of the church."[50] At this Diet all the Southern Synods were represented except Mississippi.[51] The Salisbury Diet drew up a "Basis of a More General Union Among the Evangelical Lutheran Synods in the South"[52] and a proposed constitution for the new body. At a second diet at Roanoke,

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[46] *Ibid.*, p. 223.

[47] *Ibid.*, p. 227.

[48] Wolf, p. 118, n. 2.

[49] *Minutes of the Diet of the Evangelical Lutheran Church in the South, Salisbury, N. C., 1884*, p. 1.

[50] Wolf, p. 125.

[51] *Minutes of the Diet of the Evangelical Lutheran Church in the South, Salisbury, N. C., 1884*, pp. 4-5.

[52] This document will be discussed later with regard to the confessional position of Southern Lutherans.

Virginia, June 23-28, 1886, the Evangelical Lutheran General Synod South[53] (North Carolina, South Carolina, Virginia, Southwest Virginia, Georgia and Mississippi Synods) joined with the Tennessee and Holston Synods to form the United Synod of the Evangelical Lutheran Church in the South.[54] This new organization included all eight of the Southern Synods, and "a general Lutheran body comprising all the synods of the Muhlenberg strand in the South had come into existence."[55] The United Synod of the Evangelical Lutheran Church in the South was the general body for Southern Lutherans from 1886 to 1918.

In 1918 the United Synod in the South, the General Synod and the General Council reunited to form the United Lutheran Church in America. This was an intra-denominational union[56] and reunited "the strands of the Muhlenberg line after sixty years of separation."[57] All eight district synods of the United Synod in the South joined in the formation of the

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[53] In 1878 the Evangelical Lutheran General Synod in North America changed its name to the Evangelical Lutheran General Synod South.

[54] Minutes of the Last Convention of the Evangelical Lutheran General Synod South, of the Second Convention of the Evangelical Lutheran Diet, and of the First Convention of the United Synod of the Evangelical Lutheran Church in the South, 1886, p. 41.

[55] Wolf, p. 125.

[56] Wentz, Christian Union Quarterly (July, 1929), p. 50.

[57] Wolf, p. 260.

United Lutheran Church in America.[58] After the formation of the United Lutheran Church in America several synodical readjustments were made in the South. The first one occurred in the North Carolina Synod (1803) and the Tennessee Synod (1820). On March 2, 1921, these two merged to form the United Evangelical Lutheran Synod of North Carolina.[59] The second merger of district synods in the South was effected on March 17, 1922, when the Virginia Synod (1829) the Southwestern Virginia Synod (1843) and the Holston Synod (1860) joined to form the Lutheran Synod of Virginia.[60] Thus, from March 17, 1922, there were five district synods, Virginia, North Carolina, South Carolina, Georgia and Mississippi, in the United Lutheran Church in America in the South.

Thus by Southern Lutheranism is meant the Lutheranism as expressed by the members and the district synods of the General Synod of the Evangelical Lutheran Church in the Confederate States of America (1863), The Evangelical Lutheran General Synod in North America (1866), the Evangelical Lutheran General Synod South (1878), the United Synod of the Evangelical Lutheran Church in the South, and the southern synods of the United Lutheran Church in America. Southern Lutheranism is therefore primarily a territorial designation without the overtones of sectionalism. It is the Lutheranism of the Muhlenberg strand in the South.[61]

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[58] *Minutes of the United Lutheran Church in America, 1918*, pp. 21-28.

[59] Wentz, *A Basic History of Lutheranism in America*, p. 289.

[60] *Minutes of the Merger Convention of the Lutheran Synod of Virginia, 1922*, p. 52.

To speak of Southern Lutheranism is not to imply that it had characteristics which completely distinguished it from other Lutherans in the General Synod and the General Council. It must be remembered that the three general bodies which formed the United Lutheran Church in America had a common origin, background, and tradition. Southern Lutheranism would have many characteristics in common with "the Northern portion of our Church." The point is that there are discernible characteristics which J. J. Scherer, Jr., held together in his person.

The Lutheran Church in the South was devoted to the Lutheranism of the Muhlenberg development and to the reunification of the Muhlenberg tradition after the division of the 1860's. Southern Lutherans supported the reunion of Muhlenberg tradition and they supported the reunited Muhlenberg tradition in the United Lutheran Church in America. In a limited way the history of the formation of the United Lutheran Church in America is the history of the vision, initiative, and cooperation of the district synods in the South.
John Jacob Scherer, Jr., is a type of Southern Lutheran Churchman in that he also supported the reunion of, and the

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[61] Wolf, p. 125.

reunited, Muhlenberg tradition. Scherer was representative of Southern Lutheranism in his participation in the formation of the United Lutheran Church in America and by his support of that body once it was created. He had a great appreciation for the United Lutheran Church, and he served it in a variety of positions. "A leader in the councils of the U.L.C.A. itself, he championed its needs on the home front and pled its cause with unfeigned loyalty and devotion."[62]

From the beginning of its existence in 1866 the Evangelical Lutheran General Synod in North America (South) left the way open for the reunification of the Muhlenberg tradition, and it took the initiative in this effort. These efforts at reunion began with the suggestion that the General Synod, General Council, and General Synod South form a commission to prepare a common liturgical order. In fact, the desire for a "Common Service" goes back to the time of Muhlenberg, who wrote in a letter of November 5, 1783: "It would be a most delightful and advantageous thing if all the Evangelical Lutheran Congregations in North America were united with one another, if they all used the same order of Service."[63]

Dr. John Bachman, who was pastor of St. John's

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[62] William E. Eisenberg, "History and Development of the Lutheran Synod of Virginia, 1922-1962," Minutes of the Lutheran Synod of Virginia, 1962, p. 158.

[63] Quoted by Luther D. Reed, "Historical Sketch of the Common Service," The Lutheran Church Review, Vol. XXXVI (October, 1917), p. 501.

Lutheran Church, Charleston, South Carolina, was the first to raise the issue of a "Common Service" after the divisions of the 1860's. In a letter to the 1870 convention of the Evangelical Lutheran General Synod in North America he urged that Synod "to confer with other Synods with a view to securing greater uniformity in the various Books of Worship."[64]

> To the President and Members of the Evangelical
> Lutheran General Synod in North America
>
> Beloved Brethren:--It has been so ordered by a wise Providence, that I am unable to attend the deliberations of our Synod. I have however supposed that a few lines from the oldest Clergyman in your Synod might not be unacceptable, if for no other reason, than that of showing the prayerful interest that I take in the prosperity of our beloved Church.
>
> I consider the doctrines of our Lutheran Church more Scriptural than those of other denominations. With the immense accessions coming to us from Europe, we cannot fail in the course of time to become one of the largest denominations, in point of membership, on this Continent. There is nothing, in our doctrines, that should prevent a union of the whole Church, both in Europe and America. We have however too many Synods and the shades of difference that are formed in our doctrines have prevented such a union as ought to exist in the Church of the Reformation.
>
> I have ventured to suggest to our Synod the appointment of Delegates to meet those of other Synods in consultation, for the purpose of promoting a greater uniformity in our Book of Worship, than at present exists. Other denominations have gained very much by establishing an uniform mode of worship. If this object could be accomplished, our Church would, in my opinion, be more respected at home and abroad, and would accomplish a far greater amount of good.
>
> I leave this subject to your prayerful consideration, and beseech Almighty God to give us His direction and blessing.
>
> Truly, with pastoral and fraternal esteem, your

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[64] Ibid.

brother in Christ.

Jno. Bachman[65]

The delegates at the convention decided not to act upon Dr. Bachman's proposal, and unanimously adopted the following resolution:

> Resolved, That whilst we highly appreciate his motives, and fully concur with him in the desireableness of uniformity in the cultus of our beloved Lutheran Church, not only in this country, but throughout the world, we are not of the opinion that the appointment of a Committee from our General Synod to meet with similar Committees, which might be appointed under such action, from other Lutheran Bodies in this country, would be likely to meet with a favorable response from them, and result in the accomplishment of the desired end.[66]

While no positive action was taken on Dr. Bachman's letter, the initiative for greater uniformity in worship came from the southern body. Later, however, cooperation in liturgical reform did take place and "the harmonious commingling of personalities that it produced, as well as the common liturgical consciousness that it developed, did more than any other factor to pave the way for the organic union of 1918."[67]

Two years later, in 1872, the Evangelical Lutheran General Synod in North America was threatened with dissolution because it was "...a feeble body, few in number, widely scattered and exceedingly limited in resources."[68] Its president, Dr. A. J. Brown, stated the situation in depressing language:

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[65] _Minutes of the Evangelical Lutheran General Synod in North America_, 1870, p. 8.

[66] _Ibid._, p. 9.

[67] Wentz, _Christian Union Quarterly_ (July, 1929), p. 54.

> ... our General Synod has utterly failed to harmonize discordant and conflicting elements and unite the entire Southern Lutheran Church. In addition to this, one of the largest District Synods--the one which took the initiatory steps and a very active part in its formation--has, since our last meeting, severed its connection with us,[69] so that at present we embrace only in our organization but little over half the Southern Lutheran Church. ...That we can reclaim the seceded Synod (North Carolina) and bring in the other principal Synod (Tennessee), which has hitherto stood aloof from us, to say nothing of the other small factions having no sympathy with us, I see little or no ground to hope.[70]

In the face of these overwhelming problems Dr. Brown suggested that the Southern Synods seek "union or co-operation with one of the great divisions of the Lutheran Church in this country."[71] The Missouri Synod Lutherans should not be approached because "the position which they occupy on the celebrated 'four points'[72] constitutes an insuperable barrier."[73]

> So far as either of the other two great divisions ~~is~~ concerned, there is, on their part, no serious difficulty in the way of union or co-operation. So far as can be

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[68] Minutes of the Evangelical Lutheran General Synod in North America, 1872, p. 6.

[69] The North Carolina Synod withdrew from the Evangelical Lutheran General Synod in North America in 1871 and began conversations with the Tennessee Synod with regard to a reunion.

[70] Minutes of the Evangelical Lutheran General Synod in North America, 1872, pp. 5-6.

[71] Ibid., p. 6.

[72] The "Four Points" will be discussed later.

[73] Minutes of the Evangelical Lutheran General Synod in North America, 1872, p. 6.

> gathered from their respective organs, and other reliable sources of information, they would ask nothing more of us than harmony in doctrine and practice. They require of us no humiliating concessions or confessions.[74]

Here was a suggestion for reunion with either the General Council or General Synod in the face of the difficulties confronting the Evangelical Lutheran General Synod in North America.

In 1876 the first concrete efforts at reunion were made by the Evangelical Lutheran General Synod in North America. In 1876 the Southern Lutherans adopted a resolution to send delegates to the conventions of the General Council and the General Synod.

> Resolved, That we send a delegate bearing the fraternal greetings of this body to the next session of the General Council of the Evangelical Lutheran Church in America; and also a delegate to the next session of the General Synod of the Evangelical Lutheran Church in the United States of America.[75]

That year the Southern body sent fraternal delegates to the General Council and General Synod conventions.[76] "The Southern Lutheran Church led the way in the establishment of the healthy practice of exchanging delegates at the conventions."[77] This exchange of delegates culminated in the General Conferences of 1898, 1902, and 1904, in which the General Council, the United Synod in the South, and the General Synod were represented. The purpose of the Conferences was "to prepare the way for a better understanding and a more harmonious co-operation among the Lutherans in the bodies"[78] who participated. These Conferences which helped to prepare for the merger of 1918 grew out of the exchange of delegates; thus the initiative of the Southern Lutherans was decisive here since they began the exchange.

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[74] *Ibid.*, pp. 6-7.

[75] *Minutes of the Ninth and Tenth Conventions of the Evangelical Lutheran General Synod in North America, 1874 and 1876*, p. 19.

[76] *Minutes of the Evangelical Lutheran General Synod South, 1878*, pp. 22-23.

It was at the 1876 convention of the Evangelical Lutheran General Synod in North America also that the idea of a common service of public worship was again introduced. At this convention the Rev. Junius B. Remensynder of Savannah, Georgia, offered this resolution:

> Resolved, That with the view to promote uniformity in worship and strengthening the bonds of unity throughout all our churches, the Committee on the Revision of the Book of Worship, be instructed to confer with the Evangelical Lutheran Synod in the United States and with the Evangelical Lutheran Council in America, in regard to the feasibility of adopting but one Book containing the same hymns and the same order of services and Liturgic forms to be used in the public Worship of God in all the English

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[77] Paul E. Monroe, Jr., "A History of Southern Lutheranism (Until the Merger in 1918), the General Synod South and United Synod, 1862-1918" (unpublished S.T.M. thesis, Hamma Divinity School, Springfield, Ohio, n. d.), p. 132.

[78] The First General Conference of Lutherans in America Held in Philadelphia, December 27-29, 1898, p. 16.

> speaking Evangelical Lutheran churches of the United States.[79]

This resolution was unanimously adopted,[80] and in 1878 the General Synod South[81] instructed its delegates to the General Council and General Synod "to inquire whether ... (these Bodies) will be willing to appoint a Committee to co-operate with a similar Committee appointed by this Synod for the purpose of preparing a Service Book ...."[82] In 1879 the General Council resolved to cooperate "provided that the rule which shall decide all questions arising in its preparation shall be: The common consent of the pure Lutheran liturgies of the Sixteenth century, and when there is not an entire agreement among them the consent of the largest number of greatest weight."[83]

In these efforts to develop a common liturgy the

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[79] *Minutes of the Ninth and Tenth Conventions of the Evangelical Lutheran General Synod in North America, 1874 and 1876*, p. 29.

[80] Junius B. Remensnyder, "Lutheranism in the United States: Lutheranism and General Christian Unity," *Homiletic Review*, Vol. LXXVII (1919), p. 20.

[81] The name of the southern Lutheran body was changed in 1878 from the Evangelical Lutheran General Synod in North America to the Evangelical Lutheran General Synod South, and was usually called the General Synod South. The General Synod South was its name from 1878 to 1886.

[82] *Minutes of the Evangelical Lutheran General Synod South*, 1878, p. 31.

[83] *Minutes of the Twelfth Convention of the General Council of the Evangelical Lutheran Church in North America, 1879*, p. 30, cited by Wolf, pp. 2t3-254.

General Synod South always kept the greater objective of reunification before the bodies involved. At its 1880 convention the Committee on the State of the Church of the General Synod South pointed out this objective and possibility.

> Also we might mention that plans of very great importance to the outward unity of the Church are being agitated, looking to the securing of a common form of worship, which may God forward and bless. This movement, if successfully carried out, would doubtless have no small influence in binding together finally, as one organism, the entire Evangelical Lutheran Church in America, at least the English-speaking portion of the same, which is a consumation devoutly to be labored for, as our effectiveness upon the world at large would be thus mightily augmented.[84]

In 1883 the General Synod joined the common service project,[85] and on April 17, 1884, the committees from the three bodies began the actual work of developing a "Common Service."[86]

Continuing to carry the initiative, in 1882 the General Synod South suggested that the three bodies prepare a common hymnal.

> As our collection of hymns, though embracing many of highest excellence, may yet be regarded as most defective; and as this is probably the most difficult part of our Book to furnish, we suggest that it might be well to consider impartially and candidly the acknowledged merit of other hymnal collections of our Church, with a view of adopting, in whole or in part, such as upon examination shall be found to possess the decided superiority which we desire.[87]

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[84] Minutes of the Evangelical Lutheran General Synod South, 1880, p. 31.

[85] Reed, The Lutheran Church Review, Vol. XXXVI (October, 1917), p. 503.

[86] Ibid., p. 506.

[87] Minutes of the Evangelical Lutheran General Synod South, 1882, p. 30.

In 1886 the General Synod South proposed that its committee on the Common Service confer with the like committees of the General Synod and the General Council "... with a view to securing also a common order of ministerial acts, and a common selection of hymns, or in other words the entire book of worship in common."[88] Both the General Synod and the General Council responded favorably, and the process was under way which resulted in the *Common Service Book of the Lutheran Church with Hymnal* of 1917.[89]

Meanwhile, in 1888, the Common Service had been published and accepted by the three bodies, and its Preface acknowledged the initiatory part played by the General Synod South: "The General Synod South, in 1878, proposed to the General Synod and the General Council, to unite in the preparation of a Common Service Book for all English-speaking Lutherans."[90] The development of the *Common Service Book with Hymnal* was one of the threads which fostered the reunification of the General Synod, the General Council, and the United Synod in the South, and the Southern Lutherans led the way in this movement.

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[88] *Minutes of the Last Convention of the Evangelical Lutheran Synod South, of the Second Convention of the Evangelical Lutheran Diet, and of the First Convention of the United Synod of the Evangelical Lutheran Church in the South, 1886*, p. 23.

[89] Reed, *The Lutheran Church Review*, Vol. XXXVI (October, 1917), p. 519.

[90] "Preface to the Common Service, 1888," in *Common Service Book of the Lutheran Church* (Philadelphia: The Board of Publication of the United Lutheran Church in America, 1918), p. 306.

In 1914 the Joint Committee on the Celebration of the Quadricentennial of the Reformation began its work. This Committee was composed of members from the three general bodies, and from this committee came the April 18, 1917 resolution by the lay members which provided the impetus for reunion. In the year that the Joint Committee was established, the North Carolina Synod presented the United Synod in the South with a resolution urging a union among the three bodies of the Muhlenberg tradition.[91] The United Synod at first considered this reunion in terms of a federation[92] but gradually moved toward the position of unification. On November 8, 1917, the United Synod South unanimously adopted the proposed constitution of the United Lutheran Church in America.[93] On November 14, 1918, the United Lutheran Church in America held its first convention.

The above paragraphs are not meant to be a history of the formation of the United Lutheran Church in America. They are simply an outline of the initiating and cooperative part played by the Southern Lutheran Church. The Southern Lutheran Church was devoted to the reunification of the Muhlenberg strand in American Lutheranism and it continued to express this devotion in the United Lutheran Church in America. John Jacob Scherer, Jr., was also devoted to this reunification and he supported it in the councils of the United Synod in the South. He continued to express this devotion from 1918 to 1956 by serving in a variety of positions in the United Lutheran Church. This devotion was first expressed when he served as a delegate from the Evangelical Lutheran Synod of Virginia to the first convention of the United Lutheran Church at New York City, November 14-18, 1918,[94] and it was climaxed by eight years of service on the Executive Council of the United Lutheran Church, 1946-1954.[95] In this respect he was like his cousin, Melanchthon Gideon Groseclose Scherer, who served as president of the United Synod in the South during the merger negotiations, 1914-1918,[96] and as secretary of the United Lutheran Church in America, 1918-1932.[97] J. J. Scherer, Jr., was a type of Southern Lutheran in his devotion and service to the United Lutheran Church in America and in his dedication to further Lutheran unity and cooperation.

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[91] Wolf, p. 260.

[92] Minutes of the Fifteenth Convention of the United Synod of the Evangelical Lutheran Church in the South, 1917, p. 104, cited by Wolf, p. 268.

[93] Wentz, A Basic History of Lutheranism in America, p. 283.

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[94] Minutes of the United Lutheran Church in America, 1918, p. 24.

[95] Minutes of the United Lutheran Church in America, 1946, pp. 45, 52, 566; 1948, pp. 31, 58, 770; 1950, pp. 3, 69, 725; 1952, pp. 3, 70, 1041; 1954, p. 75.

[96] Eisenberg, The Lutheran Church in Virginia, p. 683.

[97] Minutes of the United Lutheran Church in America, 1932, p. 39.

Another development which promoted the reunification of the Muhlenberg tradition was the growth of a common doctrinal position among the General Synod, the General Council, and the United Synod in the South. In this development the Southern Lutherans early achieved a doctrinal position which proved to be "the median ground upon which the General Synod and the General Council could meet and be reconciled and joined together."[98] Here also J. J. Scherer, Jr., was a type of Southern Lutheran churchman with regard to his balanced confessional position. The Lutheran Church in the South had a steady doctrinal orthodoxy with no major doctrinal controversies, and Scherer represented this position. Scherer represents the doctrinal position of the Southern Lutheran Church as that doctrinal position developed from 1863 to 1886, and as it was embodied in the Constitution of the United Lutheran Church in America.

The steady doctrinal position of Southern Lutheranism is realized in the fact that no Southern synods adopted the "Definite Synodical Platform" of 1855, which suggested some revisions in the Augsburg Confession.[99] Furthermore, the Southern synods which were in the General Synod were not fully satisfied with the parent body's confessional position. Some of the Lutherans in the South wanted a more confessional position than the General Synod had.[100] "The General Synod South assumed a doctrinal position in 1863 which was not reached by the original General Synod until 1913."[101]

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[98] Monroe, p. 131.

[99] J. L. Neve, and Willard D. Allbeck, History of the Lutheran Church in America (3rd rev. ed.; Burlington, Iowa: Lutheran Literary Board, 1934), p. 147.

When the General Synod of the Evangelical Lutheran Church in the Confederate States of America was formed in 1863, Article II of its Constitution stated its doctrinal position.

> Section 1. We receive and hold that the Old and New Testaments are the Word of God, and the only infallible rule of faith and practice.
> Section 2. We likewise hold that the Apostles' Creed, the Nicene Creed, and the Augsburg Confession, contain the fundamental doctrines of the Sacred Scriptures, and we receive and adopt them as the exponents of our faith.
> Section 3. Inasmuch as there has always been, and still is, a difference of construction among us with regard to several articles of the Augsburg Confession; therefore we, acting in conformity with the spirit and time-honored usage of our Church, hereby affirm that we allow the full and free exercise of private judgment in regard to those articles.[102]

While this Article defines a more confessional position for the Southern body than the General Synod had, the Article still does not mention the other symbols (Apology of the Augsburg Confession, the Smalkald Articles, Luther's Smaller and Larger Catechisms, and the Formula of Concord) of the Book of Concord, and it leaves room for different interpretations of several articles of the Augsburg Confession. The confessional development of the Southern body from 1863 to 1886 will be a matter of including all the symbols of the Book of Concord and of excluding private interpretation of several articles of the Augsburg Confession. This fully developed position was the position of J. J. Scherer, Jr.

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[100] Wolf, p. 119.

[101] *Ibid.*

[102] *Minutes of the First Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America, 1863*, p. 31, cited by Wolf, p. 123.

In 1866, after the Civil War was over, the Southern Lutherans in the General Synod of the Evangelical Lutheran Church in the Confederate States of America decided not to rejoin the General Synod. To accord with the changed political situation the Southern Lutherans changed the name of their general body to the Evangelical Lutheran General Synod in North America. One of the reasons for not rejoining the General Synod was that the General Synod was too lax confessionally and practiced an extreme latitudinarianism. They cited this in their Pastoral Letter of 1866.

> We believe, further, that the little progress which the Lutheran Church has made in this country, North and South, is to be accounted for, in a great measure, by the extreme latitudinarianism which she has taught and practiced. It has been too much the practice of her ministers to seek to make the impression ... that, in no important particular do we differ from other denominations.... As Lutherans we have an historical prestige and a Confession of Faith which, the property of other denominations in our midst, they would virtually eclipse the success of every Church wanting these....
>
> Let us ... plant ourselves firmly upon the "Augsburg Confession"...[103]

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[103] Minutes of the Third Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America, 1866, pp. 32-36, cited by Wolf, pp. 126-127.

The Evangelical Lutheran Church in North America also revised its constitution and omitted Section 3 of Article II which permitted different interpretations of some articles of the Augsburg Confession.[104] This was a strengthening of its Lutheran confessional position.

This development was continued when in 1872 the Evangelical Lutheran General Synod in North America "placed itself unequivocally upon the Ecumenical Creeds and the Augsburg Confession, 'in its true native and original sense.'"[105] In 1876, when the General Synod South proposed an exchange of fraternal delegates with the Northern bodies, they addressed themselves to "the adherents of the unaltered Augsburg Confession."[106] Also in 1876 the General Synod South invited the Tennessee Synod[107] to consider "uniting with us upon the basis of an unreserved acceptance of the Augsburg Confession."[108]

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[104] Neve and Allbeck, p. 148; Wentz, p. 245.

[105] Neve and Allbeck, p. 148.

[106] _Minutes of the Ninth and Tenth Conventions of the Evangelical Lutheran General Synod in North America, 1874 and 1876_, p. 19.

[107] The Tennessee Synod, founded in 1820, was a division from the Synod of North Carolina. The leaders of the Tennessee Synod objected to the forming of the General Synod which the North Carolina Synod supported. In 1820 the Tennessee Synod was the only synod which stood firmly on the Augsburg Confession. The Tennessee Synod did not join the General Synod of the Evangelical Lutheran Church in the Confederate States of America in 1863, but it did join the United Synod in the South in 1886.

[108] _Minutes of the Ninth and Tenth Conventions of the Evangelical Lutheran General Synod in North America, 1874 and 1876_, p. 28.

Thus from 1863 to 1876 the Southern body has developed an unequivocal acceptance of the Augsburg Confession, but has not yet emphasized the other confessional statements in the Book of Concord.

The North Carolina Synod had withdrawn from the Evangelical Lutheran General Synod in North America in 1871, but not because of doctrinal issues. In 1880 the General Synod South made an overture to the North Carolina Synod inviting them back into the general body. In the resolution the General Synod South stated its acceptance of the other symbolical books of Lutheranism.

> As that venerable Synod participated in the formation of this General Synod and united in the adoption of its doctrinal basis, at Concord, North Carolina, in 1862, and also in the adoption of its present unqualified form as amended at Mt. Pleasant, North Carolina, in 1866, and, as they never alleged anything equivocal in this doctrinal basis as the ground of their withdrawal from this General Body, we cannot suppose their inquiry to be prompted by any doubt as to the legitimate and true meaning of said basis, as in strict accordance with our historical Lutheran faith, but rather by a desire to inquire more perfectly concerning our estimation of symbols adopted subsequently to the Augsburg Confession, as a further defence of the truth of God's infallible Word. In reference to these honest inquiries, therefore,
>
> Resolved, That we acknowledge said additional testimonies as in accord with and an unfolding of the teachings of the Unaltered Augsburg Confession; or in the exact language of the preface to the Formula of Concord concerning them, and the Augsburg Confession as well, that they have not the authority of a judge, for this honor belongs to the Sacred Scriptures alone; but that they only bear witness to our (religion) holy faith, and explain and exhibit it in what manner in every age the holy Scriptures were understood and set forth in all articles (matters) contested in the Church of God by

teachers who then lived ....[109]

Thus by 1880 the Lutheran Church in the South had stated unequivocal acceptance of the Unaltered Augsburg Confession and the other Lutheran Confessions. This position was to be reiterated until 1886 when the United Synod in the South was formed which included all the Southern synods.

The Tennessee Synod refused to join the General Synod South, but in 1883 its leaders called for a "Diet" to discuss the matter. In preparation for the "Diet" the General Synod South issued a "Declaration Concerning Union" which claimed "for the General Synod an unqualified Lutheran character."[110] It further claimed to be "established upon the primary, and only fundamental Confession of the Lutheran Church, that presented at Augsburg in 1530,"[111] and it recognized "the later confessional writings as a 'faithful development and defense of the same.'"[112] In 1884 a Diet was held at Salisbury, North Carolina, which included these district synods: North Carolina, South Carolina, Tennessee, Virginia, Southwestern Virginia, Holston, and Georgia.[113] This Diet drew up a "Basis of a More General Union Among the Evangelical Lutheran Synods in the South" which declared the Unaltered Augsburg Confession a "true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice,"[114] and declared the other symbolical books "as true and Scriptural developments of the doctrines taught in the Augsburg Confession and in the perfect harmony of one and the same pure, Scriptural faith."[115]

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[109] _Minutes of the Twelfth Convention of the Evangelical Lutheran General Synod South, 1880_, p. 12.

[110] _Minutes of the Evangelical Lutheran General Synod South, 1884_, p. 29.

[111] _Ibid._, pp. 29-30.

[112] _Ibid._, p. 30.

[113] _Minutes of the Diet of the Evangelical Lutheran Church in the South, 1884_, pp. 4-5.

At the second Diet in 1886, at Roanoke, Virginia, the proposed constitution was adopted and the United Synod of the Evangelical Lutheran Church in the South was formed. Article II stated the doctrinal basis of the new body.

> 1. The Holy Scriptures, the Inspired Writings of the Old and New Testaments, the only standard of doctrine and church discipline.
>
> 2. As a true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice, the three Ancient Symbols, the Apostolic, the Nicene, and the Athanasian Creeds, and the Unaltered Augsburg Confession of Faith; also, the other Symbolical Books of the Evangelical Lutheran Church, viz.: the Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the Formula of Concord, consisting of the Epitome and Full Declaration, as they are set forth, defined, and published in the Christian Book of Concord ... 1580 ... as true and Scriptural developments of the doctrines taught in the Augsburg Confession, and in the perfect harmony of one and the same pure, Scriptural faith.[116]

With the adoption of this new constitution "a general Lutheran body comprising all the synods of the Muhlenberg strand in the South had come into existence."[117]

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[114] Ibid., p. 8.

[115] Ibid., p. 9.

[116] Ibid., pp. 11-12.

It has been suggested by the Lutheran historian, Dr. Adbel Ross Wentz, that the confessional position of the United Synod in the South was about midway between that of the General Synod and the General Council,[118] and thus it provided the basis for the confessional position of the United Lutheran Church in America. To understand this the doctrinal positions of the General Synod and the General Council must be presented.

One of the original intended purposes of the General Synod was to check rationalism and unionism, and to preserve an authentic Lutheranism. The General Synod, however, did not spell out its doctrinal position in its constitution of 1820. By 1864 the General Synod had a doctrinal position: "That the fundamental truths of the Word of God are taught in a manner substantially correct in the Augsburg Confession."[119] The General Synod did not include the other confessional statements of the Book of Concord until 1913. "... in 1913, the General Synod amended its constitution to include ... direct statements of its position not only on the Scriptures and the Unaltered Augsburg Confession, but on the other historic symbols of the

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[117] Wolf, p. 125.

[118] Ibid., p. 232.

[119] Henry Eyster Jacobs, A History of the Evangelical Lutheran Church in the United States (New York: Christian Literature Co., 1893), p. 456, cited by Wolf, p. 138.

Lutheran Church."[120]

The General Council was formed in 1867 to oppose the lax doctrinal position of the General Synod. The General Council was formed on the basis of "The Fundamental Principles of Faith and Church Polity," which were drawn up by Charles Porterfield Krauth. "The Fundamental Principles" spelled out a complete and unqualified subscription to all the Lutheran Confessions.

The General Synod was somewhat lax in its doctrinal position and the General Council was rigid in its doctrinal position. The United Synod in the South was firmer in its doctrinal position than the General Synod, but not as rigid as the General Council. This is the significance of Wentz's statement about the role of the United Synod in the South as a middle ground between the General Synod and the General Council. In this confessional development "the southern Lutheran Church, and especially the United Synod South, occupies an important and strategic place in the historical stream and design of American Lutheranism."[121]

With regard to this confessional position of the Southern Lutheran Church which was determinative in the United Lutheran Church in America, J. J. Scherer, Jr., is a type of Southern Lutheran churchman. As a minister in the Virginia

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[120] Wolf, p. 260.

[121] Monroe, p. 4.

Synod he subscribed to the confessional position of the United Synod in the South, and he supported the doctrinal basis of the United Lutheran Church. His support of the doctrinal basis of the United Lutheran Church was exhibited when he led the Lutheran Synod of Virginia in its merger in 1922 and in its adoption of the confessional position of the United Lutheran Church. Dr. Scherer served on the Joint Committee on Ways and Means which drafted the constitution for the Lutheran Synod of Virginia.[122] This Joint Committee on Ways and Means based the Constitution of the Virginia Synod on the proposed Constitution for constituent Synods of the United Lutheran Church in America,[123] and thus helped to implement the United Lutheran Church position. Article II of the Constitution of the Lutheran Synod of Virginia, which treats the doctrinal basis of the Synod, reads precisely as Article II of the Constitution of the United Lutheran Church, with the exception of substituting "Synod" for "United Lutheran Church in America."

> 1. This Synod receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.
> 2. This Synod accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

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[122] Minutes of the Merger Convention of the Lutheran Synod of Virginia, 1922, p. 137.

[123] Ibid., p. 107.

> 3. This Synod receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.
>
> 4. This Synod recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.[124]

As president of the Virginia Synod it was Dr. Scherer's obligation to see that the Constitution was obeyed,[125] and as chairman of the Examining Committee, 1948-1956, it was his duty to see that all candidates for ordination accepted "the standards prescribed in Article II."[126] It should also be noted that the Southern Lutheran Church had no major confessional controversies and that Scherer is a type in this respect for confessional harmony characterized his tenure as president of the Virginia Synod.

J. J. Scherer, Jr., as pastor and as church leader adhered to a firm confessionalism which avoided the extreme of a Lutheran Orthodoxy or Lutheran Scholasticism, and the extreme of neglecting distinctive Lutheran doctrines and practices. With him there was no undue elevation of the Confessions; his was a firm doctrinal position without being dogmatic. For him the Confessions were intended to unify

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[124] Constitution of the Lutheran Synod of Virginia (1922), art. 2.

[125] Ibid., art. 7, se. 2.

[126] Ibid., art. 12, sec. 1(A).

Lutherans, not divide them; they had a positive not a negative use. The Confessions were to be inclusive rather than exclusive. This was the position of the Southern Lutheran Church and Scherer represented it.

Scherer's devotion to and participation in the United Lutheran Church led him into wider areas of service to Lutheranism. By his leadership in the United Lutheran Church he was projected into participation in the Lutheran World Convention and the National Lutheran Council. With regard to his participation in these dimensions of Lutheranism he is a type of Southern Lutheran churchman as the Southern Lutheran Church actively supported these two cooperative endeavors. In fact, the Lutheran Church in the South extended its call for Lutheran unity beyond the Muhlenberg tradition, and it early supported federated and cooperative Lutheran efforts. In 1882 it agreed to cooperate in any "organic union of our entire Church upon an unequivocal Lutheran basis."[127] Scherer is representative of the Lutheran Church in the South in his devotion to the United Lutheran Church, the Lutheran World Convention, and the National Lutheran Council.

The Lutheran World Convention, which became the Lutheran World Federation in 1947, held its first assembly in 1923, at Eisenach, Germany. It resulted from the desire of some Lutherans "to form a world federation of Lutheran churches for mutual encouragement and support."[128] Dr. John A. Morehead,[129] a member of the Virginia Synod and president of Roanoke College, 1902-1920, made the proposal in 1919 in the report of the European Commissioners to the National Lutheran Council.

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[127] *Minutes of the Thirteenth Convention of the Evangelical Lutheran General Synod South, 1882*, p. 33.

In 1929, the Second Lutheran World Convention was held at Copenhagen, Denmark, and J. J. Scherer, Jr., was one of the ten delegates from the United Lutheran Church.[130] At this convention he was the only southerner in the United Lutheran Church delegation. Scherer was representative of Southern Lutheranism in his participation in the Lutheran World Convention and international Lutheranism.

At the same time that the United Lutheran Church in America was being formed some of the Lutheran groups in

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[128] Wentz, A Basic History of Lutheranism in America, p. 337.

[129] John Alfred Morehead was educated at Roanoke College, and ordained by the Virginia Synod in 1892. From 1892 to 1894 he served the parish at Burke's Garden, Virginia, and was one of J. J. Scherer's predecessors at First English Lutheran Church, Richmond, 1894-1898. He was a professor at the Lutheran Theological Southern Seminary at Mt. Pleasant, South Carolina, 1898-1902, and president of Roanoke College, 1903-1920. He was one of the outstanding Lutheran clergymen of the South. Under his leadership the First Lutheran World Convention met at Eisenach, and at the Second Lutheran World Convention at Copenhagen, Denmark, in 1929, he was elected president. At the Third Convention at Paris, France, in 1935, he was named Honorary President for life. J. A. Morehead was the most outstanding Southern Lutheran clergyman with regard to international Lutheranism.

[130] Abdel Ross Wentz, ed., The Second Lutheran World Convention (Philadelphia: The United Lutheran Publication House, 1930), p. 25.

America were seeking a cooperative agency for American Lutheranism. The presidents of four of the general Lutheran bodies, T. E. Schmauk of the General Council, V. G. A. Tressler of the General Synod, H. G. Stub of the Norwegian Lutheran church, and M. G. G. Scherer of the United Synod in the South, issued an invitation to form such an agency.[131] In response to this invitation fifteen Lutheran Church leaders met at Harrisburg, Pennsylvania, on July 17, 1918, to form a Lutheran Federal Council.[132] They worked out a system of representation from the participating bodies and called an organizational meeting for September 6, 1918.[133] At this meeting the National Lutheran Council was formed which would coordinate Lutheran activity. "Representatives of the United Synod South expressed by letter their great interest and their regrets that they could not be present."[134]

Although the Southern Lutherans could not be present they supported the National Lutheran Council from its beginning in 1918. M. G. G. Scherer signed the invitation which initiated the proceedings to form the Council, and he served, 1923-1931,[135] as a Councillor to the Council from the United

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[131] Frederick K. Wentz, Lutherans in Concert: The Story of the National Lutheran Council, 1918-1966 (Minneapolis: Augsburg Publishing House, 1968), p. 14.

[132] Ibid., p. 15.

[133] Ibid., p. 17.

[134] Ibid.

[135] Ibid., p. 205.

Lutheran Church. He also served, 1926-1931, on the Executive Committee of the Council.[136] Dr. W. H. Greever of the South Carolina Synod served on the Lutheran Commission for Soldiers' and Sailors' Welfare,[137] a parent organization of the National Lutheran Council, and he served as a Councillor, 1945-1948.[138] Dr. John A. Morehead was Executive Director of the National Lutheran Council, 1923-1930,[139] and he served as chairman of the Overseas Commission of the Council, 1919-1929.[140] These outstanding Southern Lutheran clergymen illustrate the Southern Lutheran Church's participation in the National Lutheran Council. J. J. Scherer, Jr., also participated in the work of the National Lutheran Council, and is a representative type of Southern Lutheran churchman in this area of cooperative intra-Lutheran efforts. He served as a Councillor from the United Lutheran Church to the National Lutheran Council for four years, 1944-1948,[141] and for the biennium, 1945-1946, he served as chairman of the United Lutheran Church Commission to the National Lutheran Council.[142] Also, for the biennium,

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[136] *Ibid.*

[137] *Ibid.*, p. 10.

[138] *Ibid.*, p. 203.

[139] *Ibid.*, p. 206.

[140] *Ibid.*, p. 211.

[141] Ibid., p. 205.

[142] *Minutes of the United Lutheran Church in America, 1946*, p. 637.

1945-1946, Scherer was a member of the Committee on Division of American Missions of the National Lutheran Council.[143]

Southern Lutherans were much quicker to participate in intra-denominational activities than in inter-denominational activities. Furthermore, Southern Lutherans preferred to participate in cooperative activities rather than in union efforts. Dr. A. G. Voight, president of the Lutheran Theological Southern Seminary, 1903-1933, has stated this position of Southern Lutherans: "Southern Lutherans avoid on the one hand the exclusiveness of the Missouri Synod and on the other, loose, indiscriminate fraternizing with peoples of all faiths."[144] The Lutheran Church in the South travelled the middle way between exclusivism and complete undifferentiation. One of the reasons the Southern Lutherans did not rejoin the General Synod after the Civil War was that "It has been too much the practice of her (General Synod) ministers to seek to make the impression ... that in no important particular, do we differ from other denominations ...."[145] Southern Lutherans attempted to recognize the commonality of the different Christian bodies but to remain conscious and appreciative of Lutheranism's distinctive characteristics. Southern Lutherans would work with inter-denominational service agencies but would not compromise the faith by unionistic relations with non-Lutheran denominations. Scherer was a type here but in some respects he moved beyond the type by the degree of his involvement in ecumenical and cooperative efforts.

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[143] _Ibid._, p. 636.

[144] Gilbert P. Voight, _A. G. Voight: Molder of Southern Lutheranism_ (Columbia, South Carolina: Farrell Printing Co., n. d.), p. 71.

[145] _Minutes of the Third Convention of the General Synod of the Evangelical Lutheran Church in the Confederate States of America, 1866_, pp. 32-36, cited by Wolf, p. 126.

"The United Synod has, during its existence never participated in any interdenominational organization, but pastors and laymen in the South frequently join in interdenominational movements."[146] This position characterized Southern Lutheranism and the early years of the United Lutheran Church. In spite of this general position, however, the Southern Lutherans did have a series of unity discussions with the Protestant Episcopal Church, and they exchanged delegates with other denominations in the South. The General Synod South exchanged delegates with the Episcopalians, Presbyterians, and Methodists,[147] but this practice was discontinued after the organization of the United Synod in the South (1886) in deference to the more conservative district synods, Tennessee and North Carolina.[148]

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[146] Andrew George Voight, "The United Synod in the South," in The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States (4th rev. ed.; Philadelphia: The Lutheran Publication Society, 1914), p. 189.

[147] Monroe, p. 120.

[148] *Ibid.*, p. 121.

The greatest ecumenical activity for the Southern Lutherans occurred when the Protestant Episcopal Church made unity overtures to the United Synod in the South during the years 1886-1889.[149] It should be noted, however, that this whole episode of Lutheran-Episcopal relations was initiated by the Episcopalians and was not typical of the Lutheran Church in the South. At the 1886 convention of the Protestant Episcopal Church the Committee on Christian Unity in the House of Bishops presented a report which became known as the "Declaration of the House of Bishops of the Protestant Episcopal Church."[150] This Declaration reads in part:

> ... we, Bishops of the Protestant-Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:
>
> 1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
>
> 2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
>
> 3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
>
> 4. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance

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[149] Earlier, in 1821, the North Carolina Synod had talked of union with the Protestant Episcopal Church.

[150] _Journal of the Convention of the Protestant Episcopal Church, 1886_, p. 79.

> schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;
>
> But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.
>
> As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:
>
> 1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
> 2. The Nicene Creed as the sufficient statement of the Christian Faith.
> 3. The two sacraments - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
> 4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.
>
> Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.[151]

This Declaration was presented at Chicago and became known as the Chicago Quadrilateral.[152] It was circulated among eighteen church bodies during the next six years, 1886-1892.[153] It was read before the 1887 convention of the United Synod in the South.[154]

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[151] _Ibid._, p. 80.

[152] This Chicago Quadrilateral was adopted by the 1888 Lambeth Conference of Anglican Bishops and became known as the Chicago-Lambeth Quadrilateral.

The United Synod in the South at this time was in the midst of getting itself established as a new organization. It was also actively concerned with its fraternal relations with the General Synod and the General Council and with discussions about closer accord and eventual union with them. The greatest attention of the Synod at this time was devoted to the cooperation of the three Lutheran bodies in preparing a common liturgy and hymnal. The United Synod did, however, set up a committee to draft a reply to the Declaration of the Bishops. The United Synod reply read in part:

> ... we beg to say, that we cannot agree with the use of the Bishops when they "proceed to particularize as inherent parts of the sacred deposit," and say in their second proposition, "we believe the Nicene Creed to be a sufficient statement of the Christian Faith," and upon this point, it is sufficient for us to say, that in this creed nothing is said of the total depravity of man and the impossibility of salvation except through faith in Christ. The third and fourth specifications are too uncertain and capable of too many constructions to be approved by us.
>
> ....
>
> And now while our purpose is not to suggest to the House of Bishops, we trust they will pardon us for calling their attention to the fact, that in the earlier

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[153] Raymond W. Albright, A History of the Protestant Episcopal Church (New York: The Macmillan Company, 1964), p. 347.

[154] Minutes of the United Synod in the South, 1887, p. 42.

> years of the English Reformation, negotiations were in progress between Archbishop Cranmer and Bishop Fox and other English divines and the Father of the German Reformation at Wittenberg (Luther) on the basis of the Augsburg Confession and the Apology. These were interrupted by Henry VIII; and we ask, would it not be more salutary ... if these negotiations could be resumed at the point of interruption, by the Lutheran and Protestant Episcopal Churches, and the other bodies who have come out of the English Church since then?[155]

The Joint Committee on Church Unity of the Protestant Episcopal Church replied to the United Synod in a letter dated April 19, 1888.[156] In the letter the Committee agreed to resume negotiations at the point of interruption.

> We note with great satisfaction that you remind us that in 1535 and 1538 there were conferences held tending to this same object, and that you invite us to the resumption of negotiations at the point of interruption.
>
> There was a good deal of worldly politics mingled in those negotiations. We presume that matters of this kind would, at the present day, be eliminated from the discussions.[157]

The United Synod responded briefly with a noted lack of enthusiasm,[158] and the effort was dropped.[159] It is interesting to speculate as to the possible outcome of these activities had not the United Synod been so deeply involved in negotiations with the General Synod and the General Council.

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[155] Ibid., pp. 45-56.

[156] Minutes of the United Synod in the South, 1889, p. 48.

[157] Ibid.

[158] Ibid., p. 49.

[159] In the next Minutes of the United Synod, 1892, nothing is mentioned about these negotiations.

The Federal Council of the Churches of Christ in America was the first major interdenominational structure on the American scene in the twentieth century. In 1901 the National Federation of Churches and Christian Workers took the first formal step toward realizing the Federal Council by issuing a letter to all those "who are troubled at the failure of our churches to reach a considerable part of our population and who believe that much more might be accomplished by united effort intelligently directed."[160] This letter bore the signatures of leaders of nine denominations, the only Lutheran signer being from the General Synod.[161] No United Synod South leader signed the letter, and the United Synod South was not represented at the Carnegie Hall Conference of 1905 which called for the formation of the Federal Council of Churches.[162] When the Federal Council of Churches was established in 1908 the United Synod South did not participate, and after the merger of 1918 the United Lutheran Church had only a "consultative" relationship to the Council.[163] The United Lutheran Church did, however, participate in the formation of the National Council of the

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[160] Samuel McCrea Cavert, The American Churches in the Ecumenical Movement, 1900-1968 (New York: Association Press, 1968), p. 40.

[161] Ibid., p. 41.

[162] Ibid., p. 44.

[163] Ibid., p. 206.

Churches of Christ in the United States of America in 1950.

After the merger of 1918 the United Lutheran Church in America participated in the international efforts which resulted in the World Council of Churches, formed in 1948. The United Lutheran Church sent delegates to the Life and Work Conference at Stockholm in 1925, one of which was a Southern Lutheran, M. G. G. Scherer.[164] No United Lutheran Church members attended the 1937 Life and Work Conference at Oxford as official delegates. The United Lutheran Church sent official delegates to the World Conference on Faith and Order at Lausanne in 1927, and to the second World Conference on Faith and Order at Edinburgh in 1937. M. G. G. Scherer was a delegate to the Lausanne Conference where he presented a paper regarding the Lutheran position on the ministry.[165] From these four Conferences resulted the World Council of Churches in 1948. Of the four United Lutheran Church delegates to the Amsterdam Assembly of 1948, one was a southerner, Mrs. J. Lindsay Almond.[166] She was a member of First English Lutheran Church, Richmond, where J. J. Scherer, Jr., was pastor. Her husband, the Honorable J. Lindsay Almond, was a lay alternate delegate to the Assembly.[167]

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[164] Minutes of the United Lutheran Church in America, 1932, p. 39.

[165] Ibid.

[166] Minutes of the United Lutheran Church in America, 1948, p. 258.

At the Second Assembly of the World Council of Churches in 1954, at Evanston, Illinois, the United Lutheran Church was represented by twelve official delegates, three of whom were Southern Lutherans.[168] Dr. J. J. Scherer, Jr., was one of those three southerners.[169] At the Assembly he served on several important committees.[170] Scherer also displayed his ecumenical interest by serving as chairman of the Committee on Interdenominational Relationships, 1950-1954,[171] a sub-committee of the Executive Committee of the United Lutheran Church. This Committee was responsible for the United Lutheran Church's relationships with ecumenical groups such as the World Council of Churches and the National Council of Churches.

The Lutheran Church in the South was reserved about participation in interdenominational movements and organizations. Prior to the formation of the United Lutheran Church the Southern Lutheran Church did not join any interdenominational organizations. After 1918 Southern Lutherans participated in the interdenominational cooperative efforts of the United Lutheran Church, such as the formation of the World Council of Churches. J. J. Scherer, Jr., is a type of the Southern Lutheran Church by his participation in the Second Assembly of the World Council. Southern Lutherans have had no great ecumenical leader but they have participated in ecumenical activities; Scherer is representative of this participation.

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[167] Ibid., p. 259.

[168] Minutes of the United Lutheran Church in America, 1954, p. 483.

[169] Ibid.

[170] Supra, pp. 267-268.

[171] Minutes of the United Lutheran Church in America, 1952, p. 70; 1954, p. 75.

On the local and individual level of ecumenical activities Scherer transcended the type of Southern Lutheran clergyman by his leadership and degree of involvement. On this level he did not participate in union efforts with other denominations but he worked in programs of cooperation. This is the dimension of the ecumenical movement which Dr. A. R. Wentz calls "the Christian leavening of society."[172] By it he means that "Lutherans stood ready to cooperate with other Christians in the practical tasks of the Kingdom of God, but that they had no thought of yielding their identity or of diluting their convictions."[173] This was Scherer's position. He had a great appreciation for the distinctive features of Lutheranism as is illustrated by his commitment to the Lutheran Confessions[174] and the United Lutheran Church, but he was also eager to join in cooperative programs to promote human welfare and alleviate human suffering. He appreciated the Lutheran heritage but he willingly worked with other communions to serve mankind. It has been suggested by Dr. A. G. Voight that "Lutherans in the South do not generally seek to make themselves prominent in interdenominational associations," but they "freely and cordially enter into local ministerial associations."[175] Scherer entered local ministerial unions, serving as president of the Richmond Ministerial Union and as vice-president of the Virginia Ministerial Union. He advanced beyond this type, however, in that he became prominent in several interdenominational associations. He served as a vice-president of the Virginia Council of Religious Education, 1928-1944,[176] and was the consultative representative to the Executive Committee of the Virginia Council of Churches, 1944-1949.[177] His most important ecumenical endeavor on the local level was his participation in the formation and development of the Interdenominational Religious Work Foundation.[178] This organization had nothing to do with church unions or mergers; it was simply a cooperative effort to help people in trouble. In this project Scherer and the other leaders of the Foundation were prophetic figures and ahead of their times. By their work Virginia was the only state in which the churches supported chaplains in state institutions rather than the state.

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[172] Wentz, A Basic History of Lutheranism in America, p. 366.

[173] Ibid., p. 369.

[174] Supra, pp. 310-313.

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[175] Andrew G. Voight, pp. 189-190.

[176] Minor G. Miller, *The Churches Learn to Work Together: An Historical Summary of Cooperative Church Activity in Virginia* (Richmond, Virginia: Virginia Council of Churches, 1952), p. 17.

[177] *Ibid.*, p. 30.

[178] *Supra*, pp. 145-150.

The Lutheran Church in the South had a balanced attitude with regard to the ecumenical movement and relations with other communions. It has not been as ecumenically oriented as the General Synod and it did not practice unionism[179] to the degree that the General Synod did. Southern Lutheranism has participated through several of its leaders in national and international ecumenical efforts. Scherer was representative of this participation. Southern Lutheran clergymen also served in local ministerial associations, but they were reluctant to join interdenominational programs on the local level. Scherer transcended the type in this respect. While he transcended the Southern Lutheran type he never violated his Lutheran position. Possibly Scherer's most significant ecumenical work was done on an individual basis. For example, he was a good friend of the Most Rev. Denis J. O'Connell, Bishop of Richmond, and when Bishop O'Connell died Scherer was a pall bearer in compliance with the Bishop's request.[180] The editor of The Catholic Virginian claimed that Scherer's "friends were of all faiths."[181]

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[179] Unionism was the practice in the Lutheran Church in America of fraternizing with other Protestant churches. A shortage of ordained ministers and sparsely settled communities contributed to this need of worshipping together. This was practiced primarily in Pennsylvania by the German Reformed churches and some of the Lutherans.

As was stated earlier with regard to doctrine the Lutheran Church in the South was averse to controversy; it attempted to maintain a spirit of concord and to avoid legalistic restraints.[182] For a number of years the United Synod South had to deal with the troublesome questions of altar and pulpit fellowship, Chiliasm, and secret societies. This issue grew out of the request by the Joint Synod of Ohio for the General Council to define its position on these "Four Points."[183] In 1868, the General Council presented a statement on the Four Points,[184] but some of the district synods considered it inadequate and withdrew. In 1872, the president of the General Council, Charles Porterfield Krauth, "made a statement to the effect that Lutheran pulpits were for Lutheran pastors and Lutheran altars for Lutheran communicants."[185] Krauth's statement was adopted by the Convention and was known as the Akron statement.[186] In 1875, the General Council, meeting at Galesburg, Illinois, expanded the Akron statement, claiming that it "accords with the word of God and with the confessions of our faith."[187] Thus the General Council's position on the Four Points became known as the Galesburg Rule. The issue of the Four Points caused numerous divisions within the General Council.[188]

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[180] The Catholic Virginian (January 20, 1956), p. 9.

[181] Ibid.

[182] Wentz, A Basic History of Lutheranism in America, p. 246.

[183] Wolf, p. 153.

[184] General Council of the Evangelical Lutheran Church in America. Second Convention Pittsburgh, Pa., ... 1868 (Pittsburgh, Pa., 1868), pp. 22-25, cited by Wolf, pp. 162-165.

With regard to these Four Points the Tennessee Synod demanded a strict practice, but the United Synod refused to legislate on these subjects.[189] This openness and disinclination toward legislation characterized Southern Lutheranism. Scherer represented this attitude by his willingness to occupy other pulpits and by his membership in the Masonic Order.[190] Southern Lutheranism and J. J. Scherer, Jr., were conservative but not legalistic.

The Lutheran Church in the South has a history of being involved in social work, that work which Dr. A. R. Wentz entitles in his book, "Lutherans Discover the Human Race."[191] In the period, 1630-1750, the sole instance in North American Lutheranism of organized work of mercy was in the Georgia settlement where Lutherans erected an Orphans' House in the winter of 1737-1738.[192] This type of organized work of mercy characterized the Lutheran Church in the South and Scherer was representative of this work.

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[185] Wolf, p. 154.

[186] Ibid.

[187] Minutes of the Ninth Convention of the General Council of the Evangelical Lutheran Church in America ... Galesburg, Illinois.... 1875 (Pittsburgh, Pa., 1875), p. 17, cited by Wolf, p. 171.

[188] Wolf, pp. 153-154.

[189] Wentz, A Basic History of Lutheranism in America, p. 246.

[190] Supra, pp. 159-160.

It should also be noted that Southern Lutherans did not accept the Social Gospel in any of its manifestations,[193] either in terms of the application of the social and ethical teachings of Jesus to society, or in terms of Christianizing the social order. Southern Lutherans were conservative in this respect and rejected any attempts to establish the Kingdom of God on earth by changing the social structures. As Dr. Scherer said, "The only social gospel is the individual 'living, I live Christ.'"[194] With regard to the Kingdom of God Southern Lutherans maintained the Lutheran distinction between law and Gospel. They were aware of their social responsibilities and knew that the Gospel had social implications, but they did not confuse active and passive righteousness. Southern Lutherans did not speak of the regeneration of society but they stressed the regeneration of the individual. This regenerated person had social responsibilities and would work to alleviate human suffering and promote human welfare. As Scherer said, "... redeemed individuals will redeem society. All other efforts will fail."[195] This pietistic view held that "The gospel was to affect society through the converted individual whose changed character would produce a social transformation."[196] The Southern Lutheran approach was more that of the Good Samaritan, helping a neighbor in need, rather than a large scale attack on the causes of social evils.

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[191] Wentz, _A Basic History of Lutheranism in America_, p. 346.

[192] Willard D. Allbeck, "North American Lutheranism," _The Encyclopedia of the Lutheran Church_, Vol. III (1965) p. 1762.

[193] Wentz, _A Basic History of Lutheranism in America_, p. 333.

[194] _Minutes of the Lutheran Synod of Virginia, 1945_, p. 17.

This was also Scherer's approach in that he spent much of his time being "A Minister to the Needs of his Fellowman."[197] Scherer was representative of Southern Lutherans in his rejection of the Social Gospel and in his emphasis on the individual, but he moved beyond the type by the degree of his involvement and initiating activities in social work such as serving as a labor-management arbitrator and as substitute judge of the Richmond Juvenile and Domestic Relations Court.[198]

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[195] Minutes of the Lutheran Synod of Virginia, 1944, p. 20.

[196] Charles Howard Hopkins, The Rise of the Social Gospel in American Protestantism, 1865-1915 (New Haven: Yale University Press, 1961), p. 89.

[197] A. Douglas Smith, Jr., ed., A Tribute to John Jacob Scherer, Jr. (Richmond, Virginia: The Dietz Printing Company, 1931), p. 3.

The Southern Lutheran Church has been criticized because it neglected its social mission opportunities.[199] The United Synod had no Board of Social Missions, and it did not support the Federal Council of Churches or the Council's Social Creed. But this is not to say that Southern Lutherans did not involve themselves in social work. The point is that their involvement was not in terms of the Social Gospel but in terms of the Inner Mission.

The United Synod in the South expressed its "social interest by importing from Germany the institution of 'inner mission,' which included such benevolent activities as homes for orphans and the aged, hospitals and deaconess houses, work with seamen and immigrants, and missions among prisoners and in blighted areas of large cities."[200] The institution of inner missions developed from the work of Johann Hinrich Wichern (1808-1881) of Hamburg, Germany, who first established the religiously-oriented social welfare institution.[201] He established a home for delinquent youths, the Rauhe Haus, at Horn near Hamburg in September, 1833.[202] In 1836, he used the expression inlandische mission[203] to describe his work, and then in 1841, he called it innere mission.[204] In September, 1848, at the first national Kirchentag at Wittenberg, Wichern proposed that the church should begin a mission to society around it.[205] The inner mission was a mission within Christendom. At the Kirchentag Wichern stated his inner mission theology.

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[198] Supra, pp. 132-134.

[199] Monroe, p. 50.

[200] Wentz, A Basic History of Lutheranism in America, p. 333.

[201] Gerald Christianson, "J. H. Wichern and the Rise of the Lutheran Social Institution," The Lutheran Quarterly, Vol. XIX, No. 4 (November, 1967), p. 358.

> Love belongs to me as much as faith. Saving love must become its (Church) instrument for providing the reality of faith. This love must flame in the church like God's bright torch which proclaims Jesus' incarnation among his people so that the body of Christ is again visible in the church.[206]

The inner mission was to serve human needs so that society could become a suitable place for man's redemption. The inner mission was a "Christian-social task."[207] Wichern revitalized Luther's principle of "faith active in love."[208] The inner mission was to "complement the 'office of the Word with the office of the deed.'"[209] This was not social reform for the sake of society, but social activity by Christians for the sake of the individual and his salvation.[210]

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[202] Ibid., p. 360.

[203] Ibid., p. 362.

[204] Ibid.

[205] Ibid., p. 361.

[206] J. H. Wichern, Samtliche Werke, Vol. I (1958 ff.), p. 165, cited by Christianson, p. 367.

[207] Christianson, The Lutheran Quarterly, Vol. XIX, No. 4 (November, 1967), p. 363.

[208] Ibid., p. 369.

It was through inner missions that the Lutheran Church in the South did social work, and it has an honorable record in this respect. The Lutheran Children's Home of the South has cared for orphans since 1888,[211] and Scherer served on its Board of Trustees, 1922-1938.[212] The Lowman Home for the Aged and Helpless has operated since 1911, and Scherer served on its Board.[213] The Mountain Mission in southwest Virginia operated from 1924 to 1958, and Scherer served on its Board also, 1924-1942.[214] The United Lutheran Church in America had an Inner Mission Board,[215] and Scherer served on it for ten years, 1922-1932.[216] Also under Scherer's leadership the Virginia Synod established an Inner Mission Committee and congregations were encouraged to develop inner mission programs.[217]

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[209] Frederick S. Weiser, Love's Responses: A Story of Lutheran Deaconesses in America (Philadelphia: Board of Publication of the United Lutheran Church in America, 1962), p. 39.

[210] Ibid.

[211] Roger S. Kluttz, The Lutheran Children's Home of the South (Columbia, South Carolina: The State Printing Co., 1963), p. 10.

[212] Minutes of the Lutheran Synod of Virginia, 1922, p. 130; 1938, p. 48.

[213] Minutes of the Lutheran Synod of Virginia, 1918, pp. 4, 59.

[214] Minutes of the United Lutheran Church in America, 1932, p. 205; 1936, p. 291.

[215] In 1938 the Inner Mission Board was changed to the Board of Social Missions.

With regard to the rejection of the Social Gospel and the stress on inner missions Scherer is a type of Southern Lutheran churchman. He never advocated the Social Gospel and he never spoke of Christianizing the social order. He was interested in Christianizing the individual. He did not work to change social institutions but instead he stressed helping those in need. His wider ministry was directed toward people and not institutions. He saw the Gospel as changing human relationships but he did not pressure legislatures to change the social and economic situation. His wider ministry was in terms of relief. Furthermore, he participated extensively in the inner mission work of the Church, a characteristic of Southern Lutheranism.

J. J. Scherer, Jr., transcended the type of Southern Lutheran churchman by his initiating activities in social work. His work as a labor-management arbitrator as well as his service to the Richmond Juvenile and Domestic Relations Court went beyond the work of the average Southern Lutheran pastor.[218] His participation in the Interdenominational Religious Work Foundation and his service on the Virginia State Welfare Board were atypical of Southern Lutheranism. As "a pioneer in social welfare work"[219] Scherer transcended Southern Lutheranism.

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[216] Minutes of the United Lutheran Church in America, 1924, p. 366; 1926, p. 206; 1928, p. 629; 1930, p. 609.

[217] Minutes of the Lutheran Synod of Virginia, 1930, p. 26.

With regard to inner mission work Scherer was a leader in the Virginia Synod when he brought a deaconess to First English Lutheran Church. It was in the 1880's that the Lutherans first developed the work of deaconesses in the United States.[220] When Sister Ruth Wagner came to First Lutheran Church in 1919 she was the first deaconess to serve on the territory of the Virginia Synod. In 1920, there were only two deaconesses working in congregations in the South; one was at St. John's Lutheran Church, Charleston, South Carolina, the other at First Lutheran Church, Richmond, Virginia.[221] In this respect Dr. Scherer was not completely unique, but he represented something new in Southern Lutheranism. He transcended the type of Southern Lutherans by obtaining the services of a deaconess as early as 1919 and by retaining her services for over thirty-seven years.

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[218] Supra, pp. 132-134, 152-156.

[219] The Lutheran, Vol. XXXIX, No. 11 (January 25, 1956), p. 9.

[220] Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher, American Christianity: An Historical Interpretation With Representative Documents, Vol. II (New York: Charles Scribner's Sons, 1963), p. 365.

[221] Minutes of the United Lutheran Church in America, 1920, p. 415.

The Lutheran Church in the South was devoted to the mission work of the Church. It placed a heavy emphasis on the need to expand the Church both in the South and on the foreign mission field. The Lutheran Church in the South from the beginning had a large and difficult mission field on its own territory. In many sections of the South the Lutherans were few and scattered; furthermore, they did not have the evangelizing techniques of the Methodists and Baptists.[222] The North Carolina Synod, the first Synod in the South, had to be mission minded because of the large territory it embraced. Owing to emigrations from North Carolina to the states to the west the Synod had to do missionary work in Virginia, Tennessee, Ohio, Indiana and Illinois during the first thirty years of the nineteenth century. J. J. Scherer, Jr.'s father and uncles participated in this home mission work.[223]

Southern Lutherans did not neglect their home mission work. They saw the need to implement Muhlenberg's principle of _ecclesia plantanda_. The major amount of time and energy of Southern Lutherans was devoted to the establishment of new congregations on its territory.[224] The Home Mission Board of the United Synod in the South carried on an aggressive program to provide churches for Lutherans in communities where there were no Lutheran churches and to reach the unchurched. "By the time of the merger in 1918, the Southern church had proved herself consistent with the general progress of the South .... She had proved herself so in her Home Mission spreading operations."[225]

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[222] Abdel Ross Wentz, "History and Development of the Territory of the Lutheran Synod of Virginia Prior to 1922," in _Minutes of the Lutheran Synod of Virginia, 1962_, p. 148.

[223] Eisenberg, _The Lutheran Church in Virginia_, pp. 94-97.

After the merger of 1918, the Lutheran Church in the South continued to grow but the two World Wars and the Great Depression hindered its growth. As president of the Virginia Synod, 1926-1948, J. J. Scherer, Jr., headed the Synod's Board of Church Extension, but growth on the home front was slow. He was responsible for the Virginia Synod's home mission work, and he had a high concept of the missionary nature of the Church.[226] This devotion to home missions was recognized as early as 1914-1916, when he served as chairman of the Standing Committee on Home Missions of the United Synod South. This understanding of and devotion to home missions, however, was not realized in tangible results during Dr. Scherer's presidency of the Virginia Synod.[227]

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[224] A. G. Viogt, p. 193.

[225] Monroe, p. 50.

[226] Supra, pp. 282-284.

[227] Supra, pp. 217-218.

Dr. Scherer's dedication to the home mission work of the Church was put to use in the United Lutheran Church in America. For twelve years, 1934-1946, he was a member of the Board of American Missions of the United Lutheran Church, serving from 1936 to 1944 as vice-president, and 1944 to 1946 as president of the Board. He made no outstanding contributions to the Board other than his great commitment to the spread of Lutheranism in America. Scherer was a representative type of Southern Lutheranism in his devotion to *ecclesia plantanda*; he transcended the type by his leadership on the Board of American Missions.

The Lutheran Church in the South was also devoted to the mission effort of the Church in other countries. As early as 1837 "The Foreign Missionary Society of the Synod of South Carolina and Adjacent States" was organized.[228] It has been suggested that the "first mission work on a foreign field by the inspiration and action of the Southern Lutherans occurred with the sending of a Negro missionary to Africa by the South Carolina Synod in 1845."[229] The General Synod in the South established a Board of Foreign Missions in 1870 and the United Synod in the South continued it. In 1892 the Lutheran Church in America was first represented in Japan by the United Synod in the South.[230] In that year work was begun in the city of Saga on the island of Kyushu[231] by James A. B. Scherer, the cousin of J. J. Scherer, Jr. J. J. Scherer, Jr., served as chairman of the Standing Committee on Foreign Missions of the United Synod South, 1916-1918, and in 1912 he addressed the United Synod Convention on foreign missions. In the United Lutheran Church in America he served six years, 1920-1926, on the West Indies Mission Board which was responsible for mission work in Porto Rico, the Virgin Islands, and Latin America. Again Scherer made no innovative contributions; his contribution was his time and energy given to the work of the Boards.

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[228] Monroe, p. 10.

[229] *Ibid.*, p. 14.

The most direct way that a congregation could participate in the work of overseas missions was to assume the responsibility to support a missionary on a foreign field. Several Lutheran churches in the South did this,[232] one of which was Dr. Scherer's congregation, First English Lutheran Church. From 1925 to 1931 they supported the Rev. Robert S. Oberly in his work in Liberia. Southern Lutherans had a general interest in foreign missions, and J. J. Scherer, Jr., was a type of that interest.

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[230] Wentz, _A Basic History of Lutheranism in America_, p. 192.

[231] _Ibid._

[232] _Minutes of the United Lutheran Church in America, 1944_, pp. 182-183.

The Lutheran Church in the South gave early and strong support to the educational work of the Church. As early as 1830 the South Carolina Synod established a theological seminary at Lexington, South Carolina, from which developed Newberry College in 1856. This Southern Lutheran interest in higher education was concerned with theological education and college education for males and females. The list of Southern Lutheran Schools, some of short duration, is long: Newberry College, Roanoke College, North Carolina College, Lenoir Rhyne College, Mount Amoena Seminary, Marion College, Summerland College, Roanoke Woman's College, Elizabeth College, Gaston College, Shenandoah Institute, Betheden Institute, and the Lutheran Theological Southern Seminary.

Theological education had a difficult time in the Lutheran Church in the South until Dr. Andrew George Voigt became president of the Lutheran Theological Southern Seminary in 1903. During his presidency of thirty years, 1903-1933, he led and molded Southern Lutheranism.[233]

It was in the field of women's education that the Lutheran Church in the South made its most significant educational contribution. The Southern Lutheran Church has at various times supported the following females schools:

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[233] Gilbert P. Voigt, A. G. Voigt: Molder of Southern Lutheranism (Columbia, South Carolina: Farrell Printing Co., n. d.).

Marion College, Mount Amoena Seminary, Summerland College, Elizabeth College, Roanoke Woman's College, and Staunton Female Institute.

With regard to higher education J. J. Scherer, Jr., was not a leader in Southern Lutheranism. He did serve on the Board of Trustees of Roanoke College, 1927-1956, and he served as chairman of several of Roanoke College's capital campaigns. His father, who was the founder and first president of Marion Female College, was more of an educator than he was, but the younger Scherer did support Marion College. He served on the Board of Trustees of Marion College, 1925-1956, and he supported it when others wanted to close it down.[234] The historian of Marion College claims that "Dr. Scherer (Jr.) has been a rock of strength in the continuing support of the college."[235]

Southern Lutheranism supported higher education in general within its territorial area but its unique educational characteristic was its support of education for women. In 1920 the United Lutheran Church had four female institutions, all of them in the South: Marion College, Mount Amoena

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[234] Supra, p. 206.

[235] Goodridge Wilson, A Brief History of Marion College (Marion, Virginia: Published by the Alumnae Association, 1948), p. 25.

Seminary, Elizabeth College, and Summerland College.[236] After 1930, it had one female college, Marion College, and Marion served in this capacity until 1967 when it closed. Dr. J. J. Scherer, Jr., was largely responsible for the survival and growth of Marion College,[237] and as such is a type of Southern Lutheran churchman.

In his work as pastor of a parish church, Scherer was also representative of the Lutheran Church in the South. His model of the ministry was like that of Southern Lutheranism in general, but even here he sometimes transcended the type. By the model of his ministry is meant the daily routine of serving the people of his congregation and parish, such things as preaching the Word, administering the sacraments, pastoral counselling, Christian education programs, public worship, and the other activities which build up the body of Christ.

With regard to the office of the ministry Scherer expressed the idea which was characteristic of the United Lutheran Church and the Southern Lutheran Church. In an unpublished paper which he wrote he referred to the ministry as "The Holy Office of the Word and Sacraments,"[238] and he declared that the ministry is not an order but an office committed by the congregation to the minister.[239] This has been the Lutheran position since the time of the Augsburg Confession in 1530. Scherer believed that an ordained man who "does not have as his major work preaching and teaching the Word and administering the Sacraments" should have his ordination papers revoked.[240]

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[236] Minutes of the United Lutheran Church in America, 1920, pp. 293-295.

[237] Letter to Mrs. J. J. Scherer, Jr., from Dr. John H. Fray, President of Marion College, February 4, 1956.

"Preaching the Word" was something which Dr. Scherer did at least fifty times a year for almost fifty-two years. Preaching characterizes all of Lutheranism, North and South. In the Southern Lutheran Church preaching in general did not treat social and secular themes,[241] but sermons were aimed to convert individuals, to change the inner man through the Word by the power of the Holy Spirit. This was also true of Scherer who endeavored to make preaching a means of grace and who never "preached politics from the pulpit."[242] His preaching was evangelical, and it was aimed at relieving anxiety and the burdens of human problems.

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[238] J. J. Scherer, Jr., "The Holy Office of the Word and Sacraments," Richmond, Virginia, n. d., p. 1. (Typewritten.)

[239] *Ibid.*

[240] *Ibid.*

[241] Wentz, *A Basic History of Lutheranism in America*, p. 327.

[242] *Richmond Times Dispatch*, November 18, 1934, p. 1.

J. J. Scherer, Jr., was a type of Southern Lutheran churchman in his approach to Christian education as a primary means of building up the body of Christ. He considered Christian education as the best way to nourish a Christian in the Christian life. This meant a strong Sunday Church School program and a heavy emphasis upon catechetical instruction and confirmation, both of which characterized his work at First English Lutheran Church. Gradually the Southern Lutheran Church abandoned the practice of having a series of sermons, culminating in what was called "Throwing open the doors of the church" for the reception of members.[243] This practice was replaced by an emphasis on the fact that baptized infants are already members of the Church, and by thorough catechetical preparation for confirmation. Southern Lutheranism after 1900 moved away from revivalism and conversion experiences toward the historic Lutheran position of baptism as the means of joining the Church and catechetical instruction as growing in an awareness of that baptism. This is one example of the Southern Lutheran Church's trend toward a stricter Lutheranism.[244] Scherer was representative of this trend by his heavy emphasis on Sunday Church School and catechetical instruction.[245]

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[243] A. G. Voigt, p. 192.

[244] _Ibid._, p. 191.

[245] _Supra_, pp. 95-96.

Dr. Scherer spent much of his time counselling people who had problems or mental and emotional disturbances. It is impossible to document the pastoral counselling activities of the pastors of the Lutheran Church in the South, but it would appear that in some respects Scherer transcended their work, such as in his understanding of the problems involved and his understanding of the relationship between religion and mental health. There is no study of the counselling activities of Southern Lutheran clergymen nor any information about pastors who were outstanding counsellors. Scherer appears to be above the type of Southern Lutheran clergyman in this regard, but this may be because written information is available about his counselling work. Scherer was a prophetic figure among Southern Lutheran pastors with regard to his understanding of the relationship between religion and mental and emotional health. As early as 1935 he emphasized that emotional problems were often related to religious life and religious experiences. He also realized that the body, mind, and spirit were interrelated, and that medicine and religion must work together. He suggested that Lutheran seminaries should have courses on psychotherapy and that medical schools should have lectures on religion. He was ahead of his times with this suggestion. The seminary at Gettysburg which he attended did not have psychology courses until 1945 when the Department of Sociology and Psychology was established,[246] and it was the first Lutheran seminary to have them. Only recently has clinical pastoral training become a part of the Lutheran theological curriculum.

It should be pointed out that Scherer's understanding of the relationship between religion and psychiatry did not cause him to psychologize the Christian Gospel. Guilt was not substituted for sin, nor self-fulfillment for the experience of justification. He did not modify his understanding of the Christian message; he simply took advantage of the findings of psychology and the behavioral sciences. Scherer transcended Southern Lutheranism in his perception and practice that religion and mental health are interrelated and that clergymen should be trained in psychology.

The Lutheran Church in the South initiated the efforts which resulted in the Common Service of 1888 and the Common Service and Hymnal of 1917. Southern Lutherans realized that a uniform service would help to reunite the General Synod, General Council, and United Synod South. At the same time Southern Lutherans were not legalistic about uniformity and conformity in worship. They participated in the preparation of the Common Service and were well represented on the Joint Committee on the Common Service by Dr. Edward T. Horn, pastor of St. John's Lutheran Church, Charleston, South Carolina. The Lutherans in the South had an appreciation for the liturgy but they did not believe that liturgical forms were essential.[247] This is the key to their understanding and use of liturgy, and Scherer was representative of this position. Pastor Scherer appreciated and used the liturgical orders of the Lutheran Church but he was not slavishly bound to them. He used the prescribed orders of Matins and the Common Service but he was free enough to design his own marriage service.[248] He used the Common Service in its entirety but he also used free prayer.[249]

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[246] Wentz, Gettysburg Lutheran Theological Seminary, Vol. I: History, p. 337.

With regard to the worship life of the Church Scherer represented Southern Lutheranism by his appreciation of the liturgy and by his flexibility in using it. At the same time, however, he transcended somewhat many of his fellow pastors in Virginia in his use of the Common Service. When he used the Common Service he used it in its entirety, and not just the beginning or the confessional section. Many of the Lutheran clergy of Virginia used just the sections of the Common Service they wanted to. Scherer realized that this destroyed the unity of the liturgy, and he encouraged the Virginia pastors to use the entire order.[250] He also wore a cassock and surplice and encouraged his fellow clergy to do likewise.[251]

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[247] Gilbert P. Voigt, p. 83.

[248] Supra, pp. 105-107.

[249] Interview with Dr. F. Eppling Reinartz, Columbia, South Carolina, July 2, 1968.

Scherer was also representative of Southern Lutherans by his non-involvement in the modernist-fundamentalist controversy of this century. "The Lutheran Church in the United States largely escaped the modernist-fundamentalist controversy of the 1920's."[252] And this was true of the Lutheran Church in the South. In 1930, M. G. G. Scherer of the South Carolina Synod and secretary of the United Lutheran Church, stated the position of the Lutheran Church in the South:

> Men are naturally and properly prone to study the world in which they live. Abraham was told to lift up his eyes toward the stars, and the Psalmist said, "The heavens declare the glory of God; and the firmament showeth his handiwork." All things great and small, and all records and natural processes, have been subjected to the study and investigations of science. To reverent study on all lines Lutheranism is not hostile but friendly. It welcomes all new light, and is not terrified or confounded if some things in the Space-Time Order seem to be in conflict with that which has been revealed out of the Eternal. It has not been greatly disturbed by evolution; it has taken little part in the controversy between fundamentalism and modernism, because all of these questions belong to the world which is passing, and because it is sure that it will be found at last that they do not deprive it of those things which concern it most, the Eternal.[253]

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[250] Interview with Dr. William E. Eisenberg, Quicksburg, Virginia, July 8, 1968.

[251] *Ibid.*

[252] Smith, Handy, and Loetscher, p. 349.

[253] Melanchthon G. G. Scherer, "What is Lutheranism?" in *What is Lutheranism? A Symposium in Interpretation*, ed. by Vergilius Ferm (New York: The Macmillan Co., 1930), p. 172.

This non-involvement in the controversy was J. J. Scherer's position and as such he was a type of Southern Lutheran. The only fundamentals Scherer refers to are the fundamentals of the Lutheran Confessions.[254] He was not a fundamentalist but a conservative confessionalist.

Since 1863, it has been possible to speak of an organized Lutheran Church in the South. From then until 1918, the Lutheran Church in the South organized its district synods into larger bodies: The General Synod of the Evangelical Lutheran Church in the Confederate States of America (1863), the Evangelical Lutheran General Synod in North America (1866), the Evangelical Lutheran General Synod South (1878), and the United Synod of the Evangelical Lutheran Church in the South (1886). After the merger of 1918 there was a Southern strand in the United Lutheran Church in America. The Lutheran Church in the South had certain characteristics which distinguished it, and John Jacob Scherer, Jr., both represented and transcended those characteristics. Andrew George Voigt, the molder of Southern Lutheranism, has suggested five of these characteristics of Southern Lutherans:

> (1) their desire to maintain friendly relations with other denominations without sacrificing their own convictions; (2) their interest in Christian conduct rather than dogma and their consequent freedom from doctrinal controversies; (3) their strong sense of Christian liberty which makes them impatient of external rules as substitutes

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[254] *Supra*, p. 313.

> for ethical principles; (4) their trend toward more historical Lutheranism, including a growing appreciation of beauty in liturgy and church architecture; (5) their conviction, however, that liturgical forms are not essential, but optional.[255]

There were other characteristics of Southern Lutheranism such as a firm confessionalism, and J. J. Scherer, Jr., represented the five suggested by Voigt as well as the others discussed in this paper.

Dr. Abdel Ross Wentz has written an article entitled "Muhlenberg and the United Lutheran Church,"[256] in which he points out that four elements in Muhlenberg's character have come down through the generations and were expressed in the United Lutheran Church in America. Two of these elements, "warmth of heart and breadth of spirit,"[257] and a "genius for practical affairs"[258] came to the United Lutheran Church through the General Synod. The other two elements, "confessionalism,"[259] and "churchly taste in liturgy and hymnody"[260] entered the United Lutheran Church by way of the General Council. Wentz does not indicate that the United

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[255] Gilbert P. Voigt, p. 83.

[256] Abdel Ross Wentz, "Muhlenberg and the United Lutheran Church," Lutheran Church Quarterly, Vol. XV, No. 4 (October, 1942), pp. 384-393.

[257] *Ibid.*, p. 384.

[258] *Ibid.*, p. 388.

[259] *Ibid.*, p. 390.

[260] *Ibid.*, p. 392.

Synod in the South had any of these Muhlenberg characteristics but my study of the Southern Lutherans indicates that they had all of them. In discussing the United Lutheran Church Wentz does say that "Taking the organization as a whole its spirit and structure resembles the spirit and structure of the United Synod of (in) the South in more respects than it resembles either of the other general bodies uniting in it."[261] If the United Lutheran Church most closely resembles the United Synod in the South, and the United Lutheran Church expresses the characteristics of Muhlenberg, then the United Synod in the South must also express Muhlenberg's characteristics. And Scherer as a type of Southern Lutheran must also express those elements of Muhlenberg.

Under warmth of heart and breadth of spirit Wentz discusses Muhlenberg's piety and his "friendliness towards the people of other communions."[262] By piety he meant Muhlenberg's emphasis on study of the Scriptures, sermons which edify the hearers, a Christian life which brings forth deeds of goodness, and institutions of charity. These are all characteristics which Scherer embodied in his emphasis on Sunday Church School, in his sermons which were directed to the needs of his people and in his role as minister to the needs of his fellow man. Scherer also had a friendliness towards people of other communions as was expressed in his ecumenical and cooperative work.

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[261] Abdel Ross Wentz, The Lutheran Church in American History (2nd rev. ed.; Philadelphia: United Lutheran Publication House, 1933), p. 385.

[262] Wentz, Lutheran Church Quarterly, Vol. XV, No. 4 (October, 1942), p. 386.

Another Muhlenberg characteristic was his genius for practical affairs by which Wentz means gifts for organization and administration, executive abilities, and an emphasis on the practical aspects of Christianity.[263] This was also characteristic of Southern Lutherans, and Scherer exemplified it by his leadership in the organization and presidency of the Virginia Synod, the numerous Boards he served on, and the practical nature of his work and theology such as labor-management arbitration and founder of the Interdenominational Religious Work Foundation.

A third Muhlenberg element was his confessionalism or acceptance of the Lutheran Confessions of the sixteenth century. This same type of confessionalism characterized the Southern Lutherans, and Scherer was representative of it.

The last Muhlenberg element named by Wentz was a churchly taste in liturgy and hymnody, what A. G. Voigt calls for Southern Lutherans "a growing appreciation of beauty in worship." Once again Scherer exemplifies this Muhlenberg element by his appreciation and use of the Common Service.

Scherer is representative of the United Synod in the South and as such is somewhat representative of the larger merged body, the United Lutheran Church. Not all history is biography, but Scherer's biography represents much of Muhlenberg Lutheranism in general and Southern Lutheranism in particular.

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[263] Ibid., p. 388.

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